

AN EXCELLENT

Treatise touching the resto-
ring againe of him that
is fallen;

Written by the worthy, Saint
Chrysostome to *Theodorus* a friend
of his, who by leud living, was fallen
from the Gospell; fit to read for reclaim-
ing their hearts which are
in like case.

*Englised (out of an annient Latin translation,
written in Velume) by R.W.*

With an annexed Epistle of comfort
from one friend to another, wherein the
Anabaptists error of desperation is
briefly confuted, and the sinne
against the holy Ghost plain-
ly declared.

Heb. 3. 13.

*Exhort ye one another daily, while it is called
to day.*

LONDON

Printed for I. Helme, and are to be sold at
his shop at S. Dunstons Church

1609.

Of the profit of this Treatise.

n/x
THe prince of Surgeons, Phœbus sonne,
In curing famous was :
Machaon and his brother too,
By art brought much to pas.
The best o' these in festered sores
Did all, and could no more :
To soule of man corrupt by sinne,
Their skill denied a dore.
But heere behold' gainst dreadfull crimes
A soueraigne medicine lies :
A Moly, Panaceia sweete,
To him that upward sties.
If fallen downe thou feele dispaire,
Read through this pamphlet small :
It Theon cheiras, powerfull salve,
In such assaults maist call.

R. W.

1. Pet. 4. 3.

It is sufficient for vs that we haue spent
the time past of the life, after the lust of the
Gentiles, walking in wantonnesse, lusts,
drunkennesse, gluttonie, drinkings, and in
abominable idolatries.





To the Worshipfull
and his special good friend,
Master IOHN KEMP-
THORNE Esquier, R:W.
*wisheth in this life prosperous suc-
cesse in all affaires, and in the
life to come a crowne
of glorie.*



Seeing alwayes
it hath bin ac-
counted a super-
fluous worke,
either to commend in *A-*
pollo wisdom, or to ex-
toll in *Hercules* puissance,
or to prayse in *Minerva*
knowledge : it may bee
A 2 thought

THE EPISTLE

thought no lesse needlesse
for mee, to prayse in fined
wordes and garnished stile
(if so I were able to doe)
your ardent zeale in Gods
truth, and maruellous af-
fection towards the true
professors thereof. And
because among those that
know you, it shineth so o-
riently, as in words to set
it foorth, were rather to
imbeazle than illustrate
it; and among those that
know you not, by com-
mending it abundantly,
may feare the censure of
smoothing, I thinke it
better, at this time (as *Sal-
last* saith of Carthage) to
speake nothing at all of
it than a little. Yet surely
(though the enuious hap-
pily

DEDICATORIE.

pily mislike it) this I as-
firme, when I bethought
to finde a meete protector
for this pamphlet, that
might loue it, as Antoni-
us the Emperor was wont
to loue books, as *Alphon-
sus* was accustomed to e-
steeme the workes of *Ci-
cero*, that might reade it
diligently as *Erasmus* did
Terence, as Bishop *Iewell*
did *Horace*, as Ladie *Lane*
Grace did *Platoes Pha-
don*: none came to my
minde before your Wor-
ship, vnder the wings of
whose tuition, these my
slender labors might safe-
ly be shadowed, from all
the malice of spitefull re-
proouers and taunting
A 3 carpers.

THE EPISTLE

carpers. Now concerning the worke, some I knowe will finde fault with my presumption, that being a tender suckling and novice in good letters, I would dare to put foorth ought in print, especially in such a plentiful time of bookes. Let these take this aunswere; that I did it not voluntarily but enforced, and that by the request, not of one or two, but of many, whose good will I haue often experimented, whose friendship in the Lorde I will not (for a small cause) violate, whose authoritie I may not despise. For lighting by chaunce on this treatise
of

DEDICATORIE.

of *Chrysostome*, reuerencing it at the first sight more for antiquitie than ought else, as soone as I had read it ouer, I did it faithfully for my priuate vtilitie into English, neuer thinking it should come to this passe. But hauing lent it vnto some of my friends, desirous of such a peece of matter, they fell suddenly into that liking and louing of it, that they neuer ceased exhorting, begging, compelling (I may say) vntill (maugre my head) I graunted, it should goe foorth for the benefit of many. Which now beeing newly borne and come into the world,

THE EPISTLE

I beseech your courtesie
to receiue into your pa-
tronage: and as it procee-
ded from a willing minde,
so to take it with a glad-
some countenance. And
notwithstanding this te-
stimonie of a gratefull
minde, doe not any way
counterpoise the weight
of your demerits, yet I
beseech you to accept of
the poore widowes mites.
and of the cheerefull gi-
uers minde. Thus surcea-
sing any longer to enter-
rupt your Worships seri-
ous affaires, I suppliantly
craue of the Almighty,
dayly to augment his gra-
ces in you and the vertu-
ous Gentlewoman your
wife,

DEDICATORIE.

wife, that after your race
run in this dale of miserie,
you may for euer enioy
the sight of Christ Iesus
in heauen.

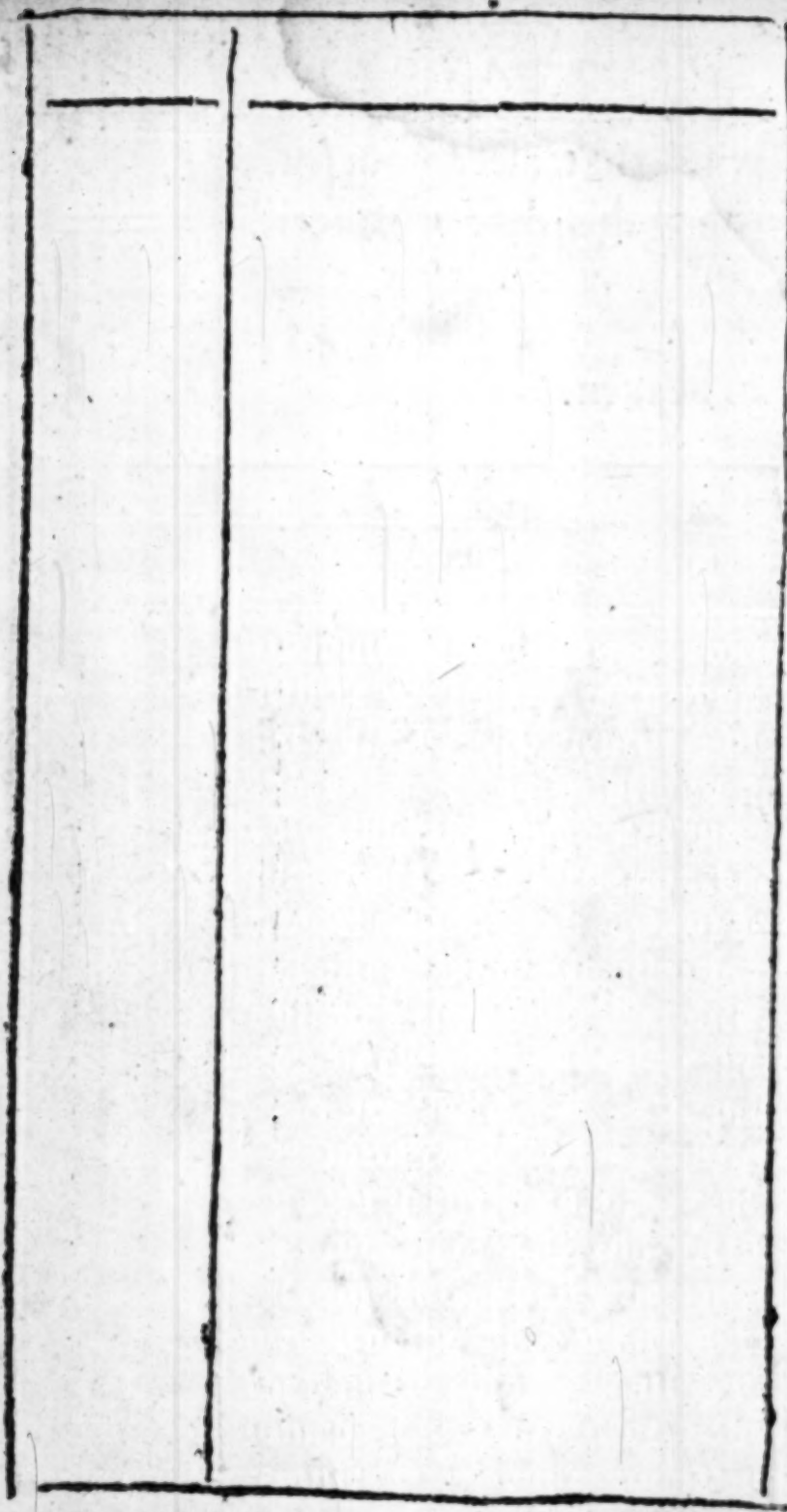
*Your worships daily and
humble Orator,*

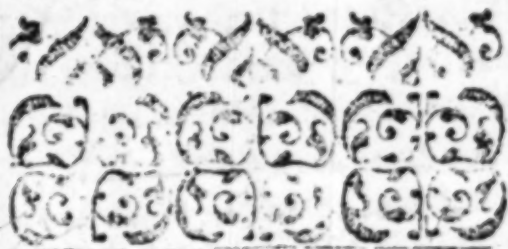
ROB. WOLCOMB.

A 5



2/4





Of the restoring againe
of him that is fallen.



Oh, that my head
were (full) of
water and mine
eyes a fountaine
of teares. Much
more fitly it is spoken of mee
now, than at that time of the
Prophet of God. For how-
beit not many cities, neither a
whole countrey is to be la-
mented of me, yet I must
mourne for a soule of more
worth than many nations, of
more price than many cities.
For if one that doe the will
of God, be better than a great
companye of the wicked, thou
also wast better once, than ma-
ny

Iere. 9. 1.

The wor-
thines &
integritie
once of
the per-
son to
whom he
writeth.

Eccle. 16. 3

The cause
of the la-
mentati-
on.

ny multitudes of the Jewes.
Wherefore let no man won-
der, if I peradventure vse
more large lamentations at
this time, and poure out more
pleasur of teares, than at that
time the Prophet did (For as
I said) I do not bewaile & sac-
king of a city which is taken,
nor the thraldome of the com-
mon people little set by: but
the downfall of an excellent
soule, and the ruine of a tem-
ple which Christ inhabited.
If any euer knew the orna-
ments of thy mind, which now
the flame of the sin hath con-
sumed; if any euer beheld the
temple of thy body, when it
glitered with the brightnesse
of chastite; soothly he would
deeme that lamentation of
the Prophet small and much
inferiour: wherein hee bewail-
eth that the handes of Bar-
barians had prophaned the
holyp place, and that the ene-
mies fire had destroyed the
Temple, & that the Cherubin
and

and the Ark were defiled, and that the mercy seat, with the tables of stone, and the golden potte, were polluted. For this lamentation which I ble, is by so much more piteous and bitter than the other; by how much more truly and evidently all these things were to be scene in thy soule, than betwene the wals of the Temple; the Temple which was in thee, was much holier than the other. It shined not with the metals of golde and silver but with the brennes of the mind, and giftes of the holy Ghost: it had within it the Ark and the two Cherubims, that is, the faith of the father, and the sonne, and the holy Ghost. Yet now nought of all these is left, all things are taken from thy soule, she is bereft of all her beautie, and all the giftes which God bestowed on her, she remaineth spoiled, deformed, fowle, she hath lost all her aide and safeguard.

No

The wretched
plight
wherein-
to this
man was
fallen.

No doore now is shut in her,
 no entrie is kept, but she lyeth
 open to all naughty spirits,
 which corrupt the soule. No
 vncleane thought, no filthy
 desire to thence expelled but if
 the spirit of fornication come,
 it entreteth in, if the spirit of
 pride, if the spirit of auerice,
 if more hellish and vnpure,
 than these shall come none
 forbiddeeth them, none bea-
 teth them backe. For she hath
 no keeper, no Deyton. And
 as to the secrets of heauen
 there is no accesse for an vn-
 godly person; so at the first no
 infection could touch thy
 mind.

But perhaps I may seeme
 to speake incredible things, to
 those especially that knew not
 thy former estate, and onely
 see the destruction wherein
 thy soule now lieth. This
 surely is the cause why I
 weepe without remedie, be-
 cause I knew thee: and why
 I sorrow vncessantely, because

I remember how long it is,
 how long I see thee returne vnto
 thy wonted and pious glorie.
 Which for all that men may
 iudge impossible.* For he it is,
 that raiseth the needy out of
 the dust, & lifteth by the poore
 out of the dunge. That he may
 set him with princes (euen)
 with the princes of the people
 He it is that maketh the bar-
 ren woman to dwell with a
 family, and a ioyfull mother of
 children.

Let vs not then doubt nor
 despise, but that thou may-
 est be converted into a better
 case. For if the diuell could
 do so much in thee, as to draw
 thee from the height of ver-
 tue to the depth of wicked-
 nes, how much more shal God
 be able to reclaine thee to the
 highest pitch of goodnesse, and
 not onely make thee that thou
 wast once, but farre more
 blessed than thou diddest seeme
 in thy owne conceit. Onely
 be of stout courage, neither
 cast

Mat. 19. 26

* Psal. 113.

8, 9.

1. Sam. 2. 8

If Sathan
 draw to
 sin, God
 can pull
 backe to
 goodnes.

Un godlines without penitencie breedeth to despaire.

* *Pro. 18. 3*

Or, when the wicked cometh, the cometh contempt.

When we finne we

cast of the hope of goodnesse: let not, I pray thee, that betide thee, which doth the godlesse. It is impietie not the multitude of sinnes, that bringeth a foole to desperation: and therefore Salomon saith not, that each one when hee cometh into the depth of evils contempteth, but, * the wicked (saith he) if he come into the depth of evils contempteth. It is then a point of the impious to haue no hope of saluation, and to contemne when they come into the depth of sinnes, ungodlinesse not permitting them to haue respect to God, and to returne thither from whence they fell. So that this thought which cutteth away all hope of conuersion. issueth from impietie, and as a most heauie stone accloying the soule, it perpetually compelleth it to behold the earth and neuer to looke backward on God. But a lusty stomacke and loftie minde will cast

cast down this hurtful weight
of his soule, and tread vnder
feet Sathan, that being his
owne gouernour hee may sing
the Psalmists words of God,
* As the eyes of seruans looke
vpon the hands of their ma-
sters, and as the eyes of a mai-
den vpon the hands of her mi-
stres. so our eyes waite vpon
the Lord our God, till he haue
mercy vpon vs. Haue mercy
vpon vs, O Lord haue mercy
vpon vs, for we haue suffered
too much contempt. And in
these wordes of this heavenly
prophetic, there is singular
doctrine, we haue suffered too
much contempt. This is that
hee would haue vs say, that
although for the multitude of
our sinnes we haue suffered
much contempt, and are sur-
rounded with reproches, yet
our eyes shall waite vpon the
Lord our God till hee haue
mercy vpon vs, & that we will
not leaue of beseeching vntill
we be vouchsafed forgiveness.

For

must not
despaire.

* *Psal. 113*
2.

We ought
to be ear-
nest in
prayer
when wee
sue for
forgiue-
nes, and
not to rest
till God
haue ful-
filled our
petitions.
* These
two peri-
ods fol-
lowing
G.F. Ca-
pito hath
not in his
translati-
on.

* *Lk. 11. 8.*

For this is the badge of a
constant and settled minde that
it is not wearie of persequing
in intercession throught dispaire
to obtaine, but continueth
and persisteth in craving, un-
till the Lord haue mercy vpon
it. * And least you should
think you offende greatly be-
fore the Lord, if not vouchsa-
fed to be heard, you continue
importunately in prayers, call
to memory the Evangelicall
parable, and there you shall
find, that the Lord sheweth,
that stiffe & persequing big-
gers are not vnacceptable to
him. For he saith, * Though
he would not giue him because
he is his friend, yet because of
his importunitie. he will rise.
and giue him as much as hee
needeth. Understand therefore
(deare friend) that the diuell
patteth into our mindes de-
spaire of obtaining. to this
end, that he may cut from vs
the hope of the goodnesse of
God, which is the Anchor of
our

our saluation, the foundation
of life, the guide of the way
through which wee passe to
heauen: in briebe, the Apostle
saith. * by hope we are saued.
Insomuch that our saluation
consisteth in hope, which draw-
eth vs our soules from our
the earth, knit (as it were) to
certaine chaines hanging
downe from heauen, and cal-
leth against those to the hea-
uently dwelling place which
cleane to themselves, exalting
them securely above the trou-
bles of this life, and earthly
miseries. Wherefoze if any en-
cumbered with these calamities,
bee dissolute, and let goe
out of his hands the anchor
of hope, hee must needs fall,
and be caried into the bottom-
lesse pit and profunditie of e-
uils. Which althoughe as the e-
neemie shall perceiue, and see vs
loathe the multitude of our
sins, and feare through re-
morse of conscience, straight-
way he draweth nere, and ca-
steth

* Ro. 8. 24.

The dan-
gers of
despaire

Mat. II.
30.

steth before our eyes cogitations of despaire, more heauie than any leade or grauell which if wee undertake, we must of necessity bee drowned in the depth of euils, because, with the very load, the states of our saluation are broken. Into the which depth because thou art cast, thou dost throw behind thee the precepts of a good and gentle lord, and thou dost obey the becke of a bloody and mercilesse tyrant, the enemye of thy saluation. Thou hast shaken off the sweete yoke of Christ, and hast laid on thy necke for it, the hard and iron fetters of sinne: thou hast shaken off the easie burden of a lowly and mecke lord, and for it hast hangd about thy necke a millstone, but how long dost thou so continue? Stand now at the last, and cease to drown thy unhappy soule, without any care, without any aduise how long dost thou hast it for thy, and
cast

cast it downe headlong to thy
 owne decay? And truly the
 woman in the Gospell, which
 found againe the lost greate,
 called together her friends and
 neighbours, that they should
 reioyce with her: but I will
 call yours & my friends & neigh-
 bours together, and will en-
 treat them to meet, not that
 they should be glad, but that
 they should lament with mee:
 not that they should reioyce,
 but mourne with me, & great-
 ly sorrow, lifting up their
 hands to heauen, as they shall
 see me to doe, and I will say
 vnto them; howle and lament
 with me, O my friends, pow-
 er out and bring forth with
 me fountaines and floods of
 teares, not for that I haue
 lost vnporzable weights of
 golde, or innumerable ta-
 lents of siluer; not because
 I haue losse threades full of
 costlie pearles, but for that my
 friend * Dearer than any gold,
 and more precious than any
 stone

Luke 15.

* *Amicus
 alter i se.*

n/x

* Or, let
me alone,
I wil weep
bitterly,
you can
not com-
fort me.

* 2. Cor. 12.
22.

The death
of the
soule is
pitifully to
be lamen-

stone, is (I knowe not howe)
while he sailed with vs ouer
the large and broad sea of this
life, fallen downe into the ve-
ry depth of destruction. And
if some one of my friends shall
goe about to comfort, and
will me to leane of sorrowing.
I will answer him in the
Propheys words: * Suffe-
re me to wepe most bitterly, nei-
ther hold on comforting mee:
for I weep not through the
affection of the flesh, neither
is my lamentation woman-
like, wherein appeare immo-
derate teares to be blamed. I
mourne for that, which the
great and famous Apostle S
Paul saith hee mourneth for
when as he saith: * That I
may mourne for them that
haue sinned, and haue not re-
pent.

Certes with reason shall
one rebuke those that for the
common death of their friends
weepe without meane; but
when the wounds not of a bo-
die.

of a soule are lamented,
 and of such a soule, which in
 death it selfe sheweth signes of
 her former beautie, and won-
 derous gainesse, & with line-
 ary tokens displaie the floure
 of vertues extinguished in her,
 who is so cruell, & vnacquaint-
 ed with vertue, that would
 not be prouoked to teares?
 For it is a point in Philoso-
 phy, to forbear weeping for
 common death: so in the death
 of a soule, and such a soule,
 to receiue comfort. I aduise
 both vngodly and irreligious.
 For ordinary death to keepe
 the eyes from teares, is the
 chiefest thinge in the studie of
 wisdom: but how shall not
 he seeme to be lamented for
 without intermission, who of
 late reckned the whole brace-
 nesse of the bodie, but like
 carued stones, who accounted
 gold as clay, who respected all
 delights as dust, and now
 attached by the sodaine feuers
 of lust and voluptie, being de-
 prived

ted, see-
 ing the
 death of
 the body
 is so bit-
 terly ta-
 ken.

priued of the integrity and
 beantie of his mind, hath she
 ken hands with vertue, and is
 become a slave to vice and
 pleasure? This man shall
 not bewaile? This man shall
 I not mope so long with
 river of teares, untill with
 weeping I stirre by feeling
 him, and by the warmth of
 teares I raise some lively mo-
 tions in him, if mourning
 may doe ought? And
 mourners of the body cease
 not from lamenting, though
 they assuredly know, that
 weeping profite them nothing
 to renew the life of him that
 is dead: why should not we
 that know the soule may be
 called from death by conuer-
 sion, earnestly follow after the
 medicine of repentance, that
 (even the sepulchre being ope-
 ned) with abundance of teares
 hee may bee recovered? Yea
 also I thinke we are to be ac-
 cused of sluggardie, with the la-
 menters of bodies and ordi-

natio

narie death doe weepe so much
& continually (yet certaine as
we said, that they shal not raise
againē their dead,) if we that
know, that by repentance (la-
mentation coupled wth it) a soule
may be restored to his former
estate (for the kingly Prophet
said. * In hell who shall con-
fesse thy name?) do nothing so.

We know too, that diuers
in the dayes both of vs and
our ancestors hauing sidden
out of the straight path, and
strayed from the entrance of
the narrow way, were so a-
gainē restored, that their end
answered their beginning, ob-
taining the goale and crowne,
yea they were thought to haue
place among the number of the
Saints. But as long as one
remaineth in the flame & for-
nace of lust, these things seeme
impossible to him although * in-
finite examples shuld be alleged.
But if some small conuersion
be begun, and the penitent per-
son cast bpward his eyes that

* Psal. 65.

Or, in the
graue
who shall
praise
thee.

* A thou-
sand.

Despaire
the grea-
test ene-
my to our
saluation.

burning flame will carry be-
hind him, and by how much
more swiftly he shall take his
pace, by so much more, before
him shall hee see all things
sumpted with the coale of an
heauily dew. So much worth
is it that wee beware of one
thing, the greatest enemy to
our saluation, to our conuer-
sion, to our repentance, to
witte desperation: which if it
take hold in our mind, how
great desire soeuer we haue of
saluation, how great purpose
soeuer to liue euilastingly, if
(I say) despaire come, all the
entry to saluation is stopped,
the way to repentance is hin-
dered, and the beginning of
anguish is engendred. And
how then shall he, that is out
of the way, and to whom the
dooze is shut, be able to doe
any good worke, when as (be-
cause despaire prohibiteth) he
cannot come to the entrance
of goodnes? For this cause the
Diuell goeth about with
tooth

tooth and naile, to plant in our hearts such manner of cogitations. For if the feare of despair shall remooue vs from the way of vertue, he hath no long combat with vs, for why should hee assault when none resisteth? And whose shall haue the power to vndoe this knot, incontinent his strength returneth, the lustinelle of his mind encreaseeth, he shall be delighted with the remuing of those contentions: the reason is, he shall see himselfe chase the chaser, and pursue the persecuter. And if in case (as in wrestling it falleth out) he faulter againe and fall, let him not be out of hope for shame, but remember, that is not the law of wrestling and iusting, not once to fall (for he may not be said to be conquered that falleth) but in the end not to yeeld, for hee that despair hath mastered, how can he either recouer might in contention, or withstand and

fight, seeing hee taketh his
 heeles, and doth not at all re-
 turne to the conflict? Neither
 thinke that I speake of those
 alone, that haue transgres-
 sed in small and not much
 important things, but my
 speech is of him that hath
 made himselfe a villaine to all
 mischiefe, and hath dammed
 to himselfe the way to the
 Kingdome of heauen, and was
 one of the number not of the
 incredulous miscreants, but
 of them that liked God, and
 after this hath either fallen
 into fornication, or into all
 sortes of vchastitie, which
 (as the Apostle saith) * to
 name is vnseemely. This man
 (I say) ought not to mis-
 doubt of saluation, though
 such wickednesse enuiron him
 even to the last gaspe. But
 harken what the cause of this
 is. If the wrath of God were
 an affection that did worke a
 passion, we might rightly say,
 that the flame of it kindled
 with

*ephe.3.3.

The an-
 ger of
 God is
 not passi-
 ble, and
 therefore

With so many and such evils,
might not be quenched: but for
as much as the truth teacheth
that the nature of God is void
of passions we must learn that
though God punish, though
he plague, he doth it not with
a wrathfull passion, but with
unspeakable gentlenesse, go-
ing about to cure vs, not to
confound vs, and therefore
with gladnesse will receiue
the penitent. For the plaister
of repentance (if thou seeke
it) healeth the soule, and defen-
deth thee from the anger of
God, which he conceived for
thine offences. God doth not
(as I said) punish a sinner for
his owne fantasie, when he
reuengeth his wrong (for the
nature of God is not capa-
ble of such an affection) but for
our profite; he doth all things
for our vtilitie, and he chasti-
sith and correcteth not to a-
venge himselfe, but to amend
vs.

And if any persist in hard-
nesse,

though
we sinne,
yet his
wrath
may bee
changed
into mer-
cie.

Why God
punisheth
man.

nelle, as the man that turneth
 his eyes from the light, dam-
 nifieth nothing the light, but
 damneth himselfe to darkenes;
 so he that condemneeth vertue
 through a heart that cannot
 repent, estrangeth himselfe
 from saluation. And as a
 Physician that suffreth wrong
 at the handes of phrenticke
 and brainedicke men, sorrow-
 eth not, nor is displeased a
 whit at it, but doth all things
 that appertaine to ease the
 maladie of the patient, (for the
 wrong is caused by paine:) &
 as you may see the Physician
 glad at a little amendment of
 the sicke person, and to execute
 the residue of his charge with
 ioy and cheerefulness, not kee-
 ping in mind the wrong done,
 but respecting the health of
 the patient: so, much rather
 God, when wee are become
 starke wood, is not greedy of
 vengeance for our trespasses,
 but desirous to heale our olde
 and purrified biles; for to this
 end

God is
 willing to
 haue vs
 returne.

end he saith & doth all things,
chirking after our safetie, not
our punishment.

And altho it reason suffici-
ciently shew the contrary, yet
least you should stagger in the
matter, we are able to auouch
it out of the holy Scriptures.

Tell me what more wicked
body was there euer then the
king of Babylon? who ha-
uing found out in many things
the omnipotency of God, in so
much that hee worshipp'd his
Prophet, and commaunded
frankincense and Myrrhe to
be offered to him: yet againe
in despite of God he retur-
ned to his wonted haughtinesse,
and did cast ioyntly into the
oven of burning fire, those
that refused to worship his
image, because they preferred
the seruice of God. Neuer-
thelesse, God allured to repen-
tance, and giue occasion
of recanting to this so bloody,
and wicked a king. First in
this, that with the three chil-

Dan. 2. 46.

Dan. 3.

Dan. 3.

Dan. 4.

Dan. 4.

When he appeared vnto him in the ouen; afterward in that he caused him to see the vision which Daniel interpreted, that was able to mollifie euery hart of flint. But when hee was warned by wordes, the Prophet also exhorted him by wordes, and he receiued the counsell of the Prophet, saying: Wherefore, O king, let my counsell be acceptabe vnto thee, and breake off thy sinnes by righteousness, and thine iniquities by mercy towards the poore. For, let there be an healing of thine errour.

What saiest thou to this, O thou wise and blessed man? Yet is there a returning after so great slides & crebrite mee there is, after grievous sicknesses and from the doore of death proceedeth health, and after desperate sin many were wise. For loe (as we shewed afore) this king of Babel had now stapp'd all way of saluation, in that hee provoked the

Lord

Lord to wrath, who made him.
 and exalted him to the throne
 of a kingdom, who revealed al-
 so to him heavenly mysteries.
 who imparted on him the know-
 ledge of things to come, & dis-
 closed to him the secrets of all
 his kingdom, who confounded
 by the divine solution of his
 prophet, the iuglings of the
 wise men, Astrologers, Chaldeans,
 & Caldeans, & opened to
 the capacity of a child, by a di-
 vine interpretation a hidden se-
 cret: in so much that he seemed
 not only to believe in the high-
 est God, but to proclaim thro-
 ughout all the world, that the
 God of Daniel was the true
 God; yet after this he fell into
 such an outrage, that he threw
 headlong into the hot burning
 oven the servants of God that
 would not worship his image.
 And yet he here doth the mer-
 cy of God forget to cure & re-
 medy him, but in the midst of
 the fire, when he had put to the
 flame, the children that wor-

shipped God, there he assa-
geth him not with quenching
the fire with water, but with
working a wonder. For hee
could both extinguish the fire,
and distill downe a showre
from heauen, but this he doth
not, least he should increase the
force of his rage, but per-
mitteth the flame to be made
as great. as the furie of the
torment desired, and hee doth
not forbid him to punish, but
taketh away power from the
torment. And that no one
that sawe the children nor
burne, might suppose it was
a baine imagination, no fire in
deede that he saw, he suffered
the executioners (namely those
that stood about the fornace)
to bee consumed, that hee
might make manifest, that not
onely fire in truth was seene,
but that Gods commaunde-
ment was more forcible than
any strength of fire. For eue-
ry thing that is, obeteth him
of whom it had his begin-
ning

ginning. That fire receiued the
bodies of those saints and by
the ordinance and will of God
forgetting his nature where-
by it burneth. vpon it shewed
only his nature of illuminating,
rendring againe the holy and
faithfull thing committed to
his charge nothing hurted; for
they came forth out of the fla-
ming fornaice as it had beene
out of a princes palace, wor-
thy to be admired of all, of all
to be reuerenced. None then
cast his eyes on the king who
glittered in purple, with a
diademe on his head, but hee
was forsaken of all, as though
he had beene no body. for that
the children had rapt en- rich-
one into an admiration. For
who would not bee astonied
that the fire was afrighted at
the sight of the young mens
bodies, and that it did not on-
ly flie from the flesh of those
saints, but also did not touch
one haire of their head
(which was but little) nor
the

the bittermost hemme of their garments :

Who would not admire, that their members were stronger then mountains, their garments than mettals, their haire than diamonds? And herein is the wonder aggravated, that when they were in the midst of the fire, they sang a Psalm to God, albeit experience teacheth, that they that are committed to the flame, bee consumed as soone as they open their mouth. To conclude these blessed children remaine with God glorious, with men wonderfull; but the naughty king was neither moued with these miracles, nor wondered at the vision and the foretelling of his confusion, but abode hard of beliefe, neither yet was punished. And hitherto Gods patience was not tried, but when hee had forborne him a long time, at length hee vnneth corrected him, not punishing

mistaking the offences past, but respecting the amendment to come: in a word, he condemned him not everlastingly, but chastised for a little space, but reformed for a few yeeres he got againe his former estate, so that by the punishment he sustained no losse but by the amendment gat great good.

Such (beleeue me) such is the goodnes of God toward men, neuer rejecting repentance if it be truely and vprightly offered; although one come to the top of wickednesse, notwithstanding if he haue a desire to returne to the way of vertue, he gladly receiveth and imbraceth him, and doth all things whereby he may be reclaimed to his wonted condition. Yea & that which is more worth the noting, although any be not able wholly to abandon the vize of sin, he will not refuse how small soever repentance, & in how little time soever undertaken, hee will take it, and not suffer the

Dan. 4.33.

*Nunquam
fata est ad
bonos mo-
res via.
Sen.*

Is. 57.

Or, for his
sins I haue
made him
sory a lit-
tle while,
&c. and I
haue bin
sad, and I
haue wal-
ked hea-
uily, and I
haue hea-
led him, I
haue co-
forted
him.

* 1. King.
21. 28. 29.

the least conuersion goe unre-
uerdoned. For this (ma-
thinke) Isaiah sheweth,
where he speaketh after this
manner of the people of the
Iewes, for his sinne I haue
made him somewhat sory, and
I haue smitten him, and I
haue turned my face from
him, and he was sory and wal-
ked heauily, and I healed him,
and comforted him.

But the wicked king, that
by reason of the naughtinesse
of his wife sought a booy for
his last, may be a more euident
testimonie of this matter;
who being troubled with the
hainousnesse of his sinnes, re-
penteth, and cloathed in sacke-
cloth bewailed his doing, and
heere in so drew the mercy of
God vpon him, that hee par-
doned all his trespasses. For
so it is said, * and the word of
the Lord came to Eliah the
Tishbite, saying, seest thou
how Ahab is humbled before
me? because he submittech
himselfe

himselfe befoze me, I will not
bring that euill in his dayes.
Also after him againe Manaf-
ses, who bare the bell from all
pitiless tyrants, who ouer-
threw the seruice of God and
the worship of his lawes, who
replenished the Temple of the
Lord with Idols, thrusting
out the worshipping of the
Lord, this king (I say) sur-
passing the wickednesse that e-
uer hath bene heard of, albeit
repented, and after was num-
bered among the friends of
God. Now if he or they of
whom afoze we mentioned
pondering the vnmeasurable-
nesse of their transgressions,
had despaired of returne by
conuersion and repentance,
doubtles they had lost all those
good things which happened
vnto them by amendment of
life. But contrariwise they
beholding the mercy that can-
not be vttered, and God his
infinite and profound good-
nesse, vntied from their neckes
the

2.Chro.33.

the diuelish bonds of despaire, and spurring by themselves, were conuerted to the way of vertue, and by withdrawing their faote from headlong ruine finished a good course. And so farre of the examples of the holy men.

Psal. 95. 1.

Short re-
pentance
looseth
not re-
ward.

Ionas 3.

Luk. 23.

Now hearken how God by the Prophet allureth vs in words to repentance, to day (saith he) if you will heare his voice, harden not your hearts: &c. And in that he saith to day, he meaneth all our life time, euen vnto the last part (if so it chaunce) of our olde age; for not the length of time but the truenes of repenting is considered, or else how is it read that the Ninuites in the little space of one day not in long time purged a most grieuous sinne. And the theefe also which hanged on the crosse, needed not a very long season to bee made fit for paradise, but so much space was ynough as was spent in pro-

now

nouncing one speech Inso-
much that in a moment, ha-
ving all his sinnes cleansed, he
was thought worthy to enter
heaven before even the Apo-
stles. And semblably, doe we
not oftentimes see the martyrs
in one day, and percase in the
space of one howre, to receive
the crownes of great rewards?
Wherefore hardinesse is all,
and a boldnes contained with
prompt and ready minds, that
moued (as it were) with a
certaine wrath, we be displea-
sed with lust our inueagler,
and offer all our desire and
loue on the altar of vertue.
For this is that thing that
God willeth, and requireth of
vs, he seeketh not continu-
ance of time, nor variation of
vs, he respecteth true and vn-
fained conversion. * It is not
then so badde to fall, as after a
fall to lie still, & be vnwilling
to rise, couering the vicious-
nes of our ill intent (taking no
delight but in sin) with despe-
rate

* Seeing
many that
were last,
haue by
earnest
laboure ex-
ceeded
those that
were be-
fore the.

* *Jere. 8.*

Godly
men may
rise by
repentance af-
ter their
fall.

Luke 15.

rate speeches for with indignation the Prophet crieth out against these; Doth not he rise vp that falleth, and he returne that is turned away *?

Now if thou say; What if one of the faithfull should fall, may he be restored? To this I aunswere; in that we say he hath fallen, wee confesse he stood before he fell: for it is an absurd thing to be spoken, that any man fell, that hath stillien and neuer stood. We will produce also out of the booke of God allegations, if ought hath bene spoken of this matter, either in parables or in plaine speeches, or if any thing may be found in the examples of our elders. What representeth that shepe. Which when it wandred from the ninetie and nine, was sought by the shepheard, and brought home on his shoulders: doth it not evidently shew the sliding and the repairing of a faithfull body? For it was a shepe like

as were the ninety and nine,
not of any other, but of the
selfe same flocke, it had the
selfe same guides, it was first
fed in the same pasture, with
the same water, and the same
fold contained it that did the
rest. But it strayed not a litle,
and wandzed through the
mountaines and hills, that is,
it went farre from the right
path, yet the good shepheard
suffereth it not to pine away
in straying, but seeketh it, and
calletch it againe, and he calletch
it home, not driving it big-
lenly, neither beating it with
strokes, but supporting it
with his owne shoulders. For
as all skilfull Physicians by
mitigation of medicine heale
more nicely and tenderly, with
those that haue beene long
bored with infirmitie: so God
doth not reclaine those that
haue beene long corrupt with
sinne to the way of vertue
with any tartance at all, but
by pace-meale, and litle and
litle

little, bearing with their weakenesse in many things, and assisting them often, that conuersion on the sudden may not be displeasing to them, and that they may not goe againe to lewdnes, for the difficulty of returning.

Luke 15.

But not this parable onely declareth the moderatenesse of alteration, but that likewise which is written of the prodigall sonne. He was a sonne also no aiant, his naturall brother that neuer went from his father: he (I say) was a sonne that went far in the borders of iniquitie: for he went into a farre countrey, and farre from the Lord, he that was rich and of good name, was made baser then a seruant and hireling, but sorrowfully returning, he was taken into his ancient estate and inuested in his former glorie. Now if he had lost hope, and had bene ashamed to come againe to his father, because of

his mischances, and had a-
bode alway in a straunge and
foxren cuntry, hee had not
gotten that he gat, but peri-
shing for want of food, had di-
ed a miserable death. You see
therefoze how great necessitie
repentance hath, what force in
turning hope hath, by repen-
tance the prodigall sonne re-
coured the olde condition of
his glozy, which the elder
brother had without repen-
tance. And if I might
speake that I would in these
matters, me seemeth he gat
moze by conuersion than the
other had. For so he himselte
saith, loe these many yeres
hane I done thee seruice, and
yet thou neuer gauest me a kid
that I might make mery with
my friends. Wnt when this
thy sonne was come, which
hath deuoured thy goods
with harlots, thou hast for
his sake killed the fat calfe.
Why should I not then think,
that he that turneth by repen-
tance

ver. 26. 30.

Sinners
conuer-
ted get
more the
they
which
stumbled
not.

Hier. 23.

23.

Our sins
separate
vs from
God.

Isai. 59. 2.

* Or your
iniquities
haue se-
parated
betweene
you and
your God

tance obtaineth moze then o-
ther, although he had neuer a kid gi-
uen him, but for this the fat
calfe was killed: Wherefore
beloued hauing these examples
of repentance, let vs not per-
sist in euils, nor despaire of at-
tonement: he will neuer (put
affiance in me) turne his eyes
from the converted, if we our
selues remooue not our selues
from God. For he saith, I am
a God at hand, and not a God
farre off. And againe by the
Prophet, * Your sinnes sepa-
rate betweene me and you. If
then our sinnes disseuer vs
from God, let vs take away
this barre, and nothing may
let vs to be brought into the
fauour of God.

Will you that I shew it not
onely spoken in parables, but
formed in deed? There was
a man among the Corinthi-
ans by all likelihood of no
small calling, he had commit-
ted such a sinne, as was not
committed amongst the Gen-
tiles,

ules, being of the numbe of
 the faithfull, and Christs his
 friends. for some report (mee
 thinketh) that he was of the
 lineage of the Priests. What
 then? Paul neuer parted him
 from the number of those, that
 hope to attaine saluation. But
 when he had sufficiently rebu-
 ked the Cozinchians for him,
 purposing to shew that there
 is no wound nor disease, that
 may not bee cured and made
 whole by repentance he com-
 maundeth to deliuer him ouer
 vnto Sathan, for the destru-
 ction of the flesh, that the spirit
 may be saued in the day of the
 Lord Iesus. But this he com-
 maundeth befoze he was done
 to wit of his repentance; for
 when he had sorowed, it is
 sufficient (saith he) to him, that
 he hath bene rebuked of ma-
 ny, and addeth, Wherefoze I
 pray you that you would con-
 firme your loue towards him:
 lest Sathan should circum-
 bent vs, for we are not igno-
 rant

1. Cor. 5. 5.

2. Cor. 2. 6.

8.

11.

rant of his enterprises. The nation of the Galatians after it had perfectly beleued in Christ, and had receiued the holy Ghost, insomuch that it wrought signes and miracles by the spirit, after, for the faith of Christ it had sustained many things, after al these things (I say) it fell from the faith, and was renewed againe by the exhortations of the Apostle. And that thou maist know that by the spirit they had done wonders and miracles, heere howe the Apostle saith: hee therefore that ministreth to you the spirit, and worketh miracles among you, doth he it by the workes of the law, or by the hearing of faith preached. And againe, that they had sustained many things after the receit of faith, he testifieth where he saith: Haue you suffered so many things in vaine? Now after so great a stepp in faith, they committed a sinne which was able to abalienate them

Gal. 3. 5.

Vers. 4.

them from Christ, of which the Apostle himselfe saith: Behold I Paul say vnto you, that if you be circumcised, Christ shall profite you nothing. And againe, whosoever are iustified by the law, ye are fallen from grace. And notwithstanding after these slides in faith after so grievous a fall, he reclaimeth them, and (as I may say) with motherlike compassion refozmeth them, saying: My little children, of whom I traueil in birth againe, vntill Christ be formed in you.

Gal. 5. 2.

Verse 4.

Gal. 5. 19.

What else therefore by all this is there taught, but that it may be, that Christ may be formed answ in him, that hath solde himselfe to worke iniquitie, for he will not the death of a sinner, but that he should be converted and liue. For this cause (most intirely beloued) let vs goe about to fulfill the will of God, therefore hath God created
C vs,

Eze. 18. 32

Heauen
was made
for man,
hell for
the diuils.

Mat. 25.

34.

Vers. 42.

vs, and caused vs to be that we were not, that he may bestow euerlasting good things vpon vs, and enfranchise vs into the heauenly city, for hee made vs not faggots for hell fire. The kingdome of heauen was ordained for vs, and hell for the diuell. And that this is true, the Gospell teacheth: for the Lord shall say to them on his right hand, Come ye blessed of my father, inherite pee the kingdome prepared for you from the foundation of the world. But hee shall say to them on his left hand, Depart from mee ye cursed into euerlasting fire, which is prepared for the diuell and his Angels. By this reason the kingdome of heauen was made for man and hell fire for the diuell, euen from the foundation of the world.

So much doth it concerne vs, & by preseruing in euils, we doe not forwardly exclude our selues from the entrance

trance of goodnes. And while we are in this life how great former sinnes we commit, it is possible by repentance to purge them: but when we are once dead, then though we sorrie (and we maibe very be sorrie) yet there will be no profite of repentance. Although there be gnashing of teeth although there be howling and lamenting, although we pray and begge with innumerable petitions, yet none shall heare vs, none shall helpe vs, no nor our tongue tormēted in flames shall be wet with the tippe of a finger dipped in water. But we shall heare that which the rich man heard of Abraham, that there is a great swailowing pitte set betweene vs and you so that they which would goe from hence to you cannot: neither can they come from thence to be. Therfore let vs repent (my brother) and as good and profitable seruants seeke our Lord, Iesus Christ.

Repentance in this life profiteth much, after this life nought.

Luke 16.
28.

neither let vs be discouraged to obtaine pardon (while we liue here) by repentance, for in hell (as I said) the medicines of repentance will not be available, but in this life, though in the ende of your daies and extreme old age you use it, it shall cure you. Which to stoppe, the diuell stirreth and labourerth, that hee may make vs despaire, for hee knoweth that euen in a little time, if any be penitent, though it be a short turning, yet it will not be vnfructfull. For as the man that giueth a cuppe of cold water looseth not his meed; so he that hath remorse for his euill deedes, though his repentance seeme not counterpoysable to his offences, yet howe little soeuer it be, and in the twinkling of an eye, the recompence shall not be lacking. No one good deed though very small, shall be contemned of the Lord a iust iudge: for if he be so harde a

com

compunct of our misdeeds, as
 that every one must be puni-
 shed for his wordes and
 thoughts, how much more
 shall our good deeds both great
 and small be rewarded in the
 day of doome? Wherefore if
 thou thinke it impossible to be
 restored to thy accustomed or-
 der of life, yet prune off a
 little from that great extremi-
 tie of ryp and lust, which thou
 shalt perceiue not a whit un-
 fructuous. Make onely a
 beginning and smoth the way
 to goodnesse, which tread, al-
 beit with the tips of thy toes;
 and till thou begin, the way
 of vertue seemeth difficile and
 hard. For such is the nature
 of all things, that all labour
 is thought grievous while
 it is weighed only in our
 minds, but when we come to
 the matter and haue overcome
 some of the worke, then
 all feare and fainting is sha-
 ken off, and the successe of
 the worke breedeth delight:

Mat. 12.

so also the remuing of vertue causeth gladnesse to the mind, and then are wee stronger, when we see the hope of saluation approach.

For this cause also the enemy tooke Iudas hence, least in case knowing there was a returne to saluation, he might reforme his fall by repentance. And I say not (although it be wonderfull) that that sinne of Iudas might not be purged by repentance: for which cause I intreat and begge of thee that thou abandon out of thy mind all diuelish cogitations, and quickly return thee to the way of saluation. If I should sodainely & wholly call thee to that old height of vertue, thou mightest not without cause tremble, not without reason dement hard. But considering this only I desire at thy hands, that thou increase not in iniquities, neither euerie day goe neerer to perdition, that thou leaue off and make an end of offending

offending, why dost thou
doubt and linger, drawing
back thy foote, for feare onely
to receiue the thought of good-
nesse? Hath not the superflui-
tie of lust bred loathsomnesse,
as yet in thee? What hath it
bettered them that abode in
bodily sensualitye and in the
pleasures of this present life
vntill the end of their liues?
Looke nowe on their sepul-
chers, and see whither there be
any shew of glorious iollitie?
Whither there be any token of
dainties and sumptuous fare.
Demaund where nowe their
gorgeous weedes and strange
perfumes bee, whither the
pleasure of their games, the
troupes of their attendants,
the daintines of their feasts is
gone? Whither their laugh-
tures, sports, immoderate and
vnbrideled lust is become and
banished? Where they them-
selues are with all these
things? What was the end
of them both? Behold more

Pleasure
of the bo-
dy vadeth
away.

How terrible the iudgement seate of God shall be to the wicked.

Luk. 16.

narrowly and come moze nere to their graues, looke on the dust onely and the filthie reliques of wormes, remember that this is the end of bodies, although in delights and ioy, although in labour and chastitie men spend their life. And would God all the matter were ended in dust & wormes, these losses would seeme but little, and the state of nature might easily be excused But now giue thine eyes from these ashes and graues, and thinke vpon, that horrible seat of the iudgement of God, which is inuironed with a burning riuier of fierie streams where is weeping and gnashing of teeth. where is better darkenesse, where is that worne of conscience that neuer dieth, and the vnquencha-ble fire Forget not the parable of Lazarus & the rich man, who being once an owner of great wealth, and clad in purple and silke, could not find
(after

(afterward) one drop of water, and that when he was in the heat of the fire. Tell me (I beseech thee) what is there in this life but a dreame? For as those that are condemned to live among nettles, or afflicted with any other punishment, when they take some rest, after the hard labours of their troublesome life, beleeue themselves to enjoy the manifold dainties they see before them; but when they arise they see full well, there is nothing left of the delicacies of the dreame. So the rich man who in a dream had the voluptuousnes of this life, when he deceased, nought remained with him but griefe of the things past, and paine of the things present. Remember this (my friend) and oppose hell fire to this flame of lust and concupiscence that now tormenteth thee. And it is a strang kind of medicine that fire shoud be quenched by fire; but if this

Our life
but a
dreame.

The pleasures of
this life
are momentarie,
in respect
of the punishment
for them.

fire shall not bee stinted which
now so troubleth thee, it will
cause to thee that ever-endu-
ring fire more fierce and un-
quenchable.

Also, how long doest thou
tudge the pleasures of thy pre-
sent life may endure? As I
thinke thou canst not live so.
peresmos, it is thy old age
be long. But in the meane
while see what things befall
first in this behalfe. that no
body is certaine he may live
till night; next, for that the
condition of humane affaires
is still moueable, for many
times life continueth many
yeres, but wealth and riches
faile, and often some make
shippewracke of goods be-
fore they die. But grant
we, that thou mayest both
live along time, and suf-
fer no alteration of times; yet
what is this space to everla-
sting paines; what is this
voluptie to those miserable and
unbearable plagues? For

in

in this life whether it bee good or euill, it hath his limitation, and that speedily but in the world to come both are euerlasting.ouer and besides, the state of the very punishment is different: for the fire in this life consumeth all things it taketh, but that fire whom it once taketh hold on, it vexeth and alwayes referueth to the torment. And therefore it is termed vnquenchable, not onely because it cannot be quenched it selfe, but because it doeth not quench or sleigh them it taketh. For the Scripture saith, that sinners put on immortallitie, to wit, profitable, not to honour of life, but to perpetuallie of correction.

Now the force of the punishment, and that punishment of that fire which is so forcible: no voice will serue to declare, no speech will serue to utter: for in good or euill things subiect to corruption.

The torments of hell set forth in their colours.

on, there is nothing like them. **F**ear the lisse that wee may conceiue some motion of that fire and torment, call to mind, in him that hath a burning ague, what tribulation, what anxietie of the bodie and soule standeth on each side, and by this temporall maladie gather what those torments be which are inflamed with an eternall fire, which are watered before that horrible iudgement & at with a fierie streame of tormenting waves. **T**here what shall wee doe? **W**hat shall we answere? **N**othing shall be e're but gnashing of teeth, but chattering and weeping, and too late repentance, no way any helpe being found, and euerie way the torments increasing without any comfort. **W**e shall see none but the executioners and tortors dreadfull to be beholden, and (which is worst of all) we shall haue no solace of the very aine. **F**or be-
ter

reer darknes shall compasse the place of tormentes, and the fire which as it hath not a nature of consuming, so hath it not of illumining, but it is a darke fire, the flame thereof giuing no light. So that to them that are in it, what feare what renting of their bowels, what dismembzing of their bodies, what crosses there be to euery sense. no tongue can tell. And as the suites of tormentes bee varie and differ, so proportionably euerychone to his sinnes hath his paine multiplied.

Now if thou shouldest say, how can the bodie continue in so tormented and such an endless tormenting? Consider what things now and then in this life betide vs, and by these small things coniecture great. Now that some times we see some troubled with long sickness, & yet their life to endure: and howbeit the bodie bee dissolved by some death,

yet

yet the soule is not dissolued
nor consumed: whence it is
apparent that when the body
shall also become immortall,
no death may kill the soule or
body. For in this present life
it cannot be, that the punish-
ment of the body should bee
both grievous and perpetuall,
but the one yieldeth to the o-
ther for that the body cannot
abide both. But when each
shall put off corruption, the
corruption also received shall
end, but the incorruption got-
ten shall be endlesse. So let vs
not thinke the very exceeding
greatnesse of punishment will
cause an end of dolor, but (as
I said) our sinnes shall ag-
grauate the chastisement, and
the incorruption of the bodie
or soule shall not limite it.

Tell mee now, what space
of sensualitie and dainties wilt
thou liken to these torments?
Let vs (if we list) bestow on
delights an hundred peeres,
adde thereto an hundred more,
and

and tenne times an hundredeth,
what benefit will there be got-
ten of it, if we consider this e-
uer-remaining paine? May
not the whole time of this life,
wherein wee seeme to take
pleasure in pastimes, and wal-
low in wantonnesse, be recko-
ned as the dreame of one night,
in comparison of that eterni-
tie? Is there any therfore,
who so haue a delightfome
dreame one night, would en-
dertake sempiternall paines?
O take that for this, or this
for that?

I dispraise not as yet de-
lights, nor unfold the bitter-
ness of them, because the time
serueth not for such speeches
nowe, but then I shall be oc-
casioned, when I see thee able
to auoid the same. For be-
cause thou art addicted to
them, thou mayest ghesse wee
doted, if we auouch that plea-
sure which all men reckon ac-
ceptable and gladfome, were
painsome and sorrowe. But if
by

by the mercy of God, thou maiest escape out of this soze of sickenes, at that time, yea at that time thou shalt finde out what bitterneſſe, yea what bane ſensualitie hath. Nowe mane while let vs imagine, that paſtimes and pleaſure and voluptuousneſſe are honeſt and comely: What ſhall we ſay to the puniſhments laide by in ſtoze for them? What ſhall we ſay to them, becauſe the delights haue like a ſhadow, and baſtly ſie away, but the paine abideth for euer and euer?

Grant the time and ſpace of paſtime and puniſhment were all one, is there any ſo fooliſh, or ſo deſperat of his ſoule, that would chuse to tolerate one day of paine for a day of pleaſure? With the pangs of one houre, and euery vexation of the body, commonly cauſeth vs to forget all the time paſt conſumed in delight. Wherefore for aſmuch as we may be ridde

(if

(if in a moment we be turned)
 from euery of those torment-
 ing chastisements, and into
 eternall goodnes, why deferre
 we? why stay we? why doe we
 not vse the bountifalnesse of
 God? For this is prouided by
 the vnspakeable and infinite
 clemencie of God, that labour
 and toyle should not bee stret-
 ched farre, nor be long or end-
 lesse, but short, and (as I may
 say) for a minute of an houre.
 Such is this present life, if it
 be conferred with that enerla-
 sting. The clemency (I say) of
 God hath prouided, that in
 this fleeting & short life, there
 should be labors and agonies,
 but that in the life eternall,
 there should be crownes & re-
 wards of good workers, & that
 trauell should soone be ended,
 but the reward of good deeds
 should last for euer. And euen
 as this maketh them glad that
 through induring of toyle in-
 hope a crowne: so it shall
 grieve and trouble those in the
 time

2. Cor. 4.

time to come, that see they haue
lost (for a little and small time
of delights) perpetuall good
things, and haue sought for
still induring euill things.

Let vs not therefore incur
this anguish of soule, let vs a-
wake while wee haue time.
And loe now is the acceptable
time, now is the day of salua-
tion, now is opportunitie of
repentance, and a time where-
in repentance will not be fruit-
lesse. But if we be carelesse of
our life, wee shall sustaine in
hell not these calamities alone,
whereof we haue spoken, but
a more grievous mischiefe.
For to be excluded from blisse,
and to be debarred from the
things prepared for the
Saints, causeth such affliction,
such wofulnesse, as (if no
outward punishment to be
added) it were sufficient. It sur-
passeth all paines of hell, to
want that beatitude, the fruition
of which lay in thy power.
For thus (I desire you)

on the state of that life, as much as a man may consider it, for as it is in deed, no speech can utter. Yet let vs comprehend an image thereof, to the utmost it may be, by that we haue read, and the darke speeches we haue receiued. It is said of it in a certaine place, There shall be no more death, neither sorrow, neither crying, neither shall there be any more paine. What more felicitie is there than this life, wherein no feare of puer- tie, nor sicknesse hurteth, none dealeth vnjustly, none is indangered, none conceiveth indignation, none enuieth, no desire inflameth, no lack of meat, no greedinesse of honour and renowne troubleth: but every spot of vice is blotted out and washed away, where all things are in peace and ioy- fulnesse, all things in quiet and rest, where is light and brightnesse, not such as is among vs, but by so much more

Heauenly
blisse set
foorth.

*Reu. 21. 4.
Isai. 35.*

more bright the sunne is now
than any can be. There is no
night, no darknesse, no con-
course of clouds, no extremity
of cold or heate; but such a
temperature shall there bee of
all things, as they alone shall
know which are worthy to in-
toy the same. There is no old
age, nor the miserie thereof,
but euery corruptible thing is
done away, and the glozy of
incorruption is euery where.
But mezeouer to haue socie-
tie with the Angels & Arch-
angels, and of all the celestiall
and supernall powers to intoy
the companie, is much to be
esteemed: but to obtaine the
radiant sight of our Lord
& his Iesus, and to be ligh-
tened with the brightnesse of
his maiesty, that cannot be de-
scribed, it passeth all such and
such like honour.

But lest thou bee daunted
with these things on the so-
daine, I will allure thee by lit-
tle and little to the attain-

ment of them. Behold now
 and looke vpon the heauen, let
 thy thought also pierce a little
 about heauen, after ponder
 the transforming of the
 whole creatur. For it shall
 not abide in this qualite
 wherein it is, but it shall be
 changed into another much
 more fine and faire, as much
 (let me say so) as gold excee-
 deth lead. Saint Paul tea-
 cheth this shall come to passe,
 when he saith that the crea-
 tur it selfe shall be freed from
 the bondage of corruption.
 For now vnder corruption it
 suffereth many things which
 corruptible bodies must needs
 suffer: but when it shall cast
 off all frailtie and corrup-
 tion, it shall be adorned with
 wonderfull beaute, for it
 shall not suffer corruptible bo-
 dies, but it shall receiue them
 (by resurrection) wode of
 corruption. whereby the very
 creature shall bee metamor-
 phised into an excellenter ha-
 bite.

Rom. 8. 21.

bite. There shall bee then no
dissention any where, but all
things shall agree in amitie,
for the agreement of the saints
shall be one, there shall be no
dread of the Diuell, no am-
bushes of vncleane spirits, the
feare of hell shall be farre off,
there shall be death neither of
the body, nor of the soule,
but feare by the meanes of
immortalitie shall bee taken
off.

Like as a kings sonne
first of all he be fostered by in a
pooze cottage being apparate
led in base raiment. Ineth vnder
the feare of Tutorz, and
gouernance of Masters, wher-
by his yeung-age vnder strait
discipline may bring his maner
estate into good liking, and
make it worthy his famous
progenitors; but when the
time cometh, that he must
both enter into the Court of
his Dominion, and take in
hand his fathers Scepter, all
homely appaile being relea-

cred,

ged, hee arayeth himselfe in princely attire, and on a sudden putteth on the mitre of his father. the glittering of purple continually is added, the brightnesse of his diademe, the rowte of his gard, the power of his name is increased, and he is made a new man. so after such a manner shall the alteration of **Saints** be.

And to the end you may be giuen to vnderstand, that painted words is not all we speake, let vs cast our eyes on that mountaine wherein **Christ** was transfozned, and let vs behold his brightnesse, that wherein (when he was transfozmed) hee shined; neither for all that by this meanes, all the glozy of the world to come shalbe revealed vnto vs. For that transfozation was declared not fully as in deede the blessednesse to come shall be, but as much as the beholders eyes could beare. And the Gospel saith * his face did shin

Mat. 17. 2.

Verse 6.

shine as the sunne : but the glazp of the incorruption shall not onely send forth such a light , nor such as the eyes of men can looke on, but such shal be the future brightnesse , as eye sight may not indure , although it abode that in the transforming on the mount. Whereby it is cleere , that so much was reuealed as the eyes of mortall men could suffer neither yet did they fully suffer it, for it is said, They fell on their faces.

Againe, if thou shouldest be brought into an assemble, where euery one should sit apparelled in golden robes, in the midst of whom one should shine decked in pearles and purple, and if he promised that thou mightest be one of the number of those men of honour, wouldest thou not assay and attempt all things to attaine vnto it? So then open thy sight on the heauens , and behold there an assembly gathered

chered together, not in bright-
nesse of gold, neither in trim-
nesse of garments, nor glitte-
ring in precious stones, but
clearer in righteousness then
either the starres glitter, or
the Sunne shineth. Behold
there a company not of men a-
lone, but of Angels, Archan-
gels, thrones, dominions, prin-
cipalities, and powers; and of
the King that sitteth in the
middest of them, no speech
may be, for he surmounteth all
speech and conceit of the mind
of man, by reason of his beau-
tie, his strength, his glory, his
royalty, his maiestie, what
then? Tell me, shall we beguile
our selues of all these honours,
because of sloth in sustaining
some labour, and in resisting
for a while the allurementes of
lust? For if wee should dayly
sustaine torments, and suffer
a little time hell fire to the end
we might see Christ coming
in glory, & accompanied with
his Saints, were it not good

D

to

Matt. 17. 4

to indure all sorrow, that we might be made partakers of so great blisse, & so great glory? Weare what the blessed Apostle Peter saith; It is good for vs to be heere. If he seeing a slender glimse of the glory to come sodainely reiected all things out of his mind, relying on the delectation of the vision he saw, what will one say, if he beheld these things, as they are in truth? Namely at what time, the court of heauen shall bee opened, and the King of heauen shall be reuealed, not in a glasse darkely, but face to face, not by faith, but by visage.

The torments of hell not so greivous as the losse of the sight of Christ

Many ignorant folke think it a thing all sufficient, and to be wished for, alone to be deliuered from the paines of hell; I say to be remoued and cast off from that glory, is a more greivous torment then hell: neither indage I the torment there so greivous, as it is to be driuen from the sight of

Chap. 11.

Christ for this (I assure you) is more miserable then any punishment, this onely exceedeth hell. When we see an earthly king entering his palace, with his adherents and guard, we admire, and call those great men who waite vpon him, and suppose our selues wretched, if we bee not vouchsafed any place amongst them: though we know the weakness and instability of these terrene things, sometimes for foireine warres, sometimes for ciuill conseruants, and sometimes for malicious spite, yet howsoeuer it be, it grieveth those that bene fallen thence. How then shall it not much more bere vs, if with the highest king, who holdeth the whole globe of the earth, (not a part thereof onely) yea, who holdeth it in his fist, who meaueth the heauen with an hand breadth, who supporteth each thing by the word of his power who reckoneth the

Isai. 40.

Gentiles as nothing, yea as
spittle, with this (I say) when
he bestoweth honour that shall
last for ever, we have no place,
neither be numbered among his
servants: Will it not pinch vs
more then any paine?

But peradventure thou
sayest, it will suffice vs to es-
cape hell, albeit wee bee not
thought worthy of the sight of
the King. What more unhap-
py and wretched soule is there
than to which this is suffici-
ent? Supposest thou that the
King wherof we speake, shall
come to iudge the earth, carri-
ed in Chariots of Mules, or
in gilded waggons, or with
the terrible power of a dia-
deme? Nay harken how the
Prophets foretold (as much
as might be declared to men)
the comming of Christ. One of
them saith thus: Our God
shall come and shall not keepe
silence, a fire shall deuour be-
fore him, and a mighty tempest
shall be moued round about
him.

Psal. 50.3.

him, he shall call the heauen
 aboue, and the earth to iudge
 his people. And harken how
 another to wit, Isaiah, the
 which the diuerse sorts of punish-
 ments; these are his wordes;
 Behold the day of the Lord
 cometh, cruel, with wrath,
 and fierce anger to lay the land
 wast; and he shall destroy the
 sinners out of it. For the
 starres of heauen, and the pla-
 nets thereof, shall not giue
 their light, the Sunne shall be
 darkened in his going forth,
 and the Moone shall not cause
 her light to shine. And I will
 visit the wickednes vpon the
 world, and their iniquitie vpon
 the wicked, and I will cause
 the arrogancy of the proud to
 cease. I will make a man more
 precious then fine Gold, euen
 a man aboue the wedge of
 gold of Ophir. Therefore I
 will shake the heauen, and the
 earth shall remooue out of her
 place, in the wrath of the Lord
 of hostes, and in the day of his

Isai. 13. 9.

Verse. 10.

Verse. 11.

Verse. 12.

Verse. 13.

Iſa. 24. 18.

19.

20.

21.

Malac. 3.

Verſe 1. 2.

Verſe 3.

fierce anger. And againe hee ſaith the windows from on high are open, and the foundations of the earth doe ſhake. The earth is bitterly broken downe, the earth is cleane diſſolved, the earth is exceedingly moved. The earth ſhall reele to and fro like a drunken man, and ſhall be removed like a tent, the iniquity thereof ſhall be heavy vpon it ſo that it ſhall fall and riſe no more. And in that day, ſhall the Lord biſt the heaſt above, that is on high, euen the Kings of the world that are vpon the earth and they ſhall be gathered together as the priſoners in the pit, and they ſhall be ſhut vp in priſon. And the Prophet Malachies words are conſonant hereto; Behold he ſhall come ſaith the Lord of hoaſts. But who may abide the day of his coming? and who ſhall indure when he appeareth? For he is like a purging fire, and like fullers ſope. And hee ſhall ſit downe

do one to fine and try the sil-
uer, he shall even fine the sons
of Leuee and purifie them as
gold and silver. And againe he
saith, for behold the day com-
meth that shall burne as an o-
uun, and all the proud yea, and
all that doe wickedly shall bee
as stubble, and the day that com-
meth shall burne them vp,
saith the Lord of hostes, and
shall leaue them neither roote
nor branch. And another of
the Prophets saith, I beheld
till the thrones were set vp,
and the auncient of dayes did
sit, whose garment was white
as snow, and the haire of his
head like pure wool. A fiery
stream issued and came forth
from before him, the iudge-
ment was set, and the booke
opened. And a little after,
as I beheld in visions by
night, behold one like the
sonne of man, came in the
cloudes of heauen, and ap-
proached vnto the aunci-
ent of these dayes, and

Chap. 4. 1.

Dan. 7. 9.

Verse. 10.

Vers. 13.

Vers. 14.

they brought him befoze him. And he gaue him dominion, and honour, and a Kingdome, that all people, nations and languages, should serue him, his dominion is an euerlasting dominion, which shall neuer be taken away, and his kingdome shall neuer bee destroyed. I Daniel was troubled in my spirit, in the midst of my body, and the visions of mine head made me afraid.

Vers. 15.

So then when these things shall begin, the gates of heauen shall be opened. yea rather the very heauen shall be taken away, as if the coverings of a pavilion were drawne together, to wit, that it may be restored and transfigured into better. Then all things shall be in feare, amazednesse and trembling shall fill euery place. Then also feare shall shake the Angels, and not the Angels alone, but perchance the Archangels, thrones, dominions, rules and powers. For this

this is signified where it is said I will shake the heauen; for they are the fellow seruants of them that must bee iudged and must giue an account of this life. If when one Cite is to bee iudged by the iudges of this world: other feare and shake. although it be not for great danger like to issue: when the vniuersal world shall come to be iudged of him that lacketh not witness, that doth not seek arguments, that doth not require an orator for the cause, but all these things being remooued, that doth reueale the deeds, wordes, and thoughts of men, that placech each thing in open sight, and heareth every fact, as it were in a painted table, before the eyes, both of the transgressors and the beholders, how much more shall every creature be moued with feare? And if then no fierie streame should issue forth neither the terrible Angels, or greesely execution-

Iſai. 13. 13

ners should stand by; but if thus onely it were, that men should be called before the king and some should be praised and honoured, other some without honour cast to confusion; if men did onely suffer this punishment, would it not surpass the torments of hell, that when other were endowed with gifts of the king, they should shamefully suffer the repulse? Which paine how intolerable it is, although speech now may not declare, yet then shall we clearly perceive it, when we come to experience.

Farthermore, besides all these anguishes of torments set before your eyes, not confusion alone, and bitter shame but the way how men are tormented to fire, and distressed by racking. Think upon those cruell and ugly tortures which throw sinners downe headlong, and in that time, in which other that have done well

well, by the bright and gentle
Angels being carried before the
high throne of the everlasting
king, shall be rewarded with
immortal gifts.

These things are accidents
to that day, judgement, & time,
but that which ensueth, what
tong can tell? What pleasure,
what ioy shall it be to be with
Christ, when the soule com-
ming to her proper vigor,
shall with confidence begin to
look on God: none can declare
the greatness of that ioy. For
she triumpheth not alone for
the fruition of the things pre-
sent, but she reioyceth much
more because she knoweth
there shall be no end of her blef-
sednes. And howbeit no speech
can set forth that gladnes and
mirth, nor any thought strain
it yet seeing (as it were) a cer-
taine shadow of the thing to
come, we will also endeavour to
acquaint y^e with it. Demand
we of the rich & welthy of this
world, who vaunt in honours &
power.

power, with what gladnesse they are puffed out? With how great delectation and pleasure they are in loue with these things, so that sometime they carry their noses very high in the wind? And that, though they themselves know, that these things are neither right, happy, nor yet euerlasting, but vanish away sooner then a dreame: which if they indure while this life remaineth, if we make the most of them we can, they can indure no longer. Wherefore if men are so exceeding topous, for fraile and transitory things. with what top shall wee thinke those soules to be filled, which haue gotten heauenly and eternall bliss? In which both quantity and quality differeth so much from the other in excellency, (for all that in this life we account them good) so that neither eye hath seene, nor ear hath heard, nor heart as yet hath vnderstood them. For as

Isai. 64. 4
1 Cor. 2. 9.

a little one is in the belly of his mother; so are we in the world inwapped straitly in darke-
nesse, and cannot behold the
light and liberty of the world
to come. But when the time
shall come, that this world shal
trauail in birth with vs, and
shal bring forth into the brygh-
nes of the future world all it
hath conceined if any shall bee
found (by the meanes of grace)
patrifed or not of full groweth
they goe from darkenes to
darkenes, from tribulation to
more bitter tribulation. But
they that shall be perfect and
like vnto the king, shal proffer
reth to the father, as a worthy
issue to be placed in the mini-
sterie of Angels, and in the
seates of Archangels.

Therefore will you goe that
way (my friend) that the coun-
tenance, and kingly beauty of
thy soule may bee polluted,
and this world at the last re-
iect thee, but repaire quick-
ly the Image of thy father, re-
paire

Such
come as
we sow
here, such
bread shal
wee eate
in the
world to
come.

The soule
must be
polished
more then
the body
and God
hath thus
appoin-
ted.

waite thy vertue, beauty, and
gallantnes, that among other
thou mayest be knowne of
thy father. The beauty of
the body, God hath limited
with certaine naturall bonds.
but the beauty of the soule he
hath made free, and subiect to
no necessity which leaueth far
behind the comelines of the bo-
dy. Inasomuch that the trim-
nes of our soule is at the back
of God, yet in our power.
For if the Lord had granted
vs licence to vse our owne fan-
cy in our bodilie beauty, we
should haue bene burdened
with superfluous and naught
vanieble cares, spending all
the time of our life in them,
whereby the soule must needs
not be decked. But euen now
when we haue no power ouer
the trimnes of our bodies, we
so care and care, that by all
possible meanes we polish
them, assaying by the painting
of colours, by the frilling of
our haire, by the rooling of
our

our eyes by variety of bestiments, by exquisite practises to augment our bodily haue-ry. But how much more convenient were it for vs. to goe about to garnish the soule, wherein the true beauty is. and such as may by vs daily be made more beautifull: Yet we on the contrary, consume the whole race of our life in spoyling the mistresse, and in adorning the maiden: leaving the mistresse (like a vile bond- woman) untrimmed, bespotted, biterly covered with all basely flatteries. When as God for this cause, exempted vs from the carke of this body, and inclosed it within the bonds of nature, least being occupied in needles cares, we should neglect the beautifying of our soule, whose beauty and brightness, albeit it be brought to extreme pollution, yet by our labour and diligence shew may be restored to notable gaynesse, and be

Soules
defiled
with sin,
may bee
trimmed
againc.

Psa. 45. 11

be recovered so farre, that shee may not onely bee admired of all good men, but be desired and loved of the king himselfe, who is Lord of all. As the Prophet speaketh to it in the Psalmes: The king shall haue pleasure in thy beauty.

Often times experience proueth, that of those women which haue bene inured to common brothelers, if any bee somewhat handsome for fairness sake she hath bene baited in matrimony to some good man, and hath bene drawne to honestie. How much rather will not God contemne ne despise the soules which haue fallen from their diuine excellency by the tyranny of the diuel, into the brothelhouse and stews of this present life? You shall find that the Prophets haue vsed these examples when they spake to Hierusalem, for she played the dishonest woman, and went whoring after a strange sort,

as

as she with the Prophet Ezechiel, saying they giue gifts to all other whores, but thou giuest gifts vnto thy louers, and the contrary is in thee from other women. And againe another saith; thou hast sitten vpon the way waiting for them, as a desolate* though
 This people which had so played the harlot the Lord reclaimed to himselfe, for their captiuitie was not so much for their punishment, as for their amendment. For if in case God would haue punished and destroyed them withal he would not haue brought them home againe to their native soile, neither would haue caused them to reedifie with greater magnificency, their Citie and Temple which were ouerthrowen: the glozy (saith he) of this last house, shall be greater then the first. So then if God doe not forbid repentance to those that haue so manifoldly practised whore-

Eze. 16. 33

Verse. 34.

*C. quaille
 Or thou hast sit waiting for them in the wayes, as the Arabian in the wilderness,
 Iere. 3. 2.

Hagg. 2. 10

God is
iealous
ouer our
soules.

Mat. 23. 37
Luk. 13. 34.

whosochoine, he will much
more willingly reclaim thy
soule, which now first hath
griuously saine. The reason
is, for that no carnall loue,
though neuer so boate, can bee
so ielous ouer the loue of his
dealing, as God is kindled
with the loue of our soules,
which albeit daily it may bee
gathered, yet it may be appar-
rantly pruned out of the word
of God. In a word, read that
is spoken of God, in the be-
ginning either of Ieremie, or
of the other Prophets, how
when he was despised and set
light by of the people, yet he
returned againe to them, and
thirsting after their loue, he
continually followed them.
And this is that, which God
himselfe declareth in the Gos-
pell, where he saith. Ierusa-
lem, Ierusalem, which killeth
the Prophets, and stoneth
them which are sent to thee,
how often would I haue ga-
thered thy children together,

as the Hen gathereth her chickens and ye would not. And Paule saith to the Corinthians: for God was in Christ, and reconciled the world to himselfe, not imputing their sinnes unto them, and hath committed to vs the word of reconciliation. Now then are we Ambassadors for Christ: as though god had beseeched you through vs. we pray you in Christs stead that ye be reconciled to God. Let vs thinke these things spoken to vs, for not onely infidelitie, but the pollution and uncleannes of life maketh this execrable enimitie betwixt God and men, and so the Apostle saith, that the wisdom of the flesh is enimity against God. So too then, let vs raze to the ground this wall of enimitie, let vs smoothe the way to an attonement with God; that we may be loued & desired of him again.

I am sure you wonder not a little at the beauty of

2. Cor. 2. 19.

Rom. 8. 7.

Hermione
ne daugh
ter to Me
nelaus &
Hielena
very beau
tiful, for
whom O-
restes
the sonne
of Aga-
memnon
flew Pyr-
thus the
sonne of
Achilles,
because
hee mari-
ed his be-
trothed
minion.
*Or me-
lancholy.

of Hermione, and thinke the
like may not be found on the
whole earth. But if you wold
(my friend) you may be so
much fairer and comelier then
she, by how much gold excad-
eth dirt. For if many have in
admiration the beauty of that
body, and fall in loue therewith
what fairenes do you thinke
to be in a soule, if euery point
therein were lively portraited?
How much moze amiable, how
much moze wonderfull & ould
it be? For the substance of bo-
dily beauty consisteth in naught
else, but in phlegme, blood,
moisture, and * gall. which are
maintained by the corruptible
iuyces of meats: whereby the
aples of the eyes glister, here-
by the cheekes are ruddy and
hereby the whole face is ador-
ned. And vnlesse they be daily
moistened with such iuyce,
which ascendeth out of the li-
uer, incontinent the skin is
dried vp, the eyes & are hol-
low, al ruddines and beauty
departeth

departeth from the visage.
Now if thou consider what
is hidden within that skin
which thou iudgeth beautifull,
what is shut vp in the nostrils
what within the iawes and
belly, thou wilt protest that
this brauery of body, is no-
thing but a blanched sepulchre
which without appeareth
faire to men, but within is
full of filthynes and vnclean-
nes. Moreover, if thou see on
a ragged cloath, the phlegme
and spittle that procedeth fro
the body, thou loathest it, and
wilt not touch it with the tip
of the finger, looking askew
theron: & how then canst thou
love and desire the cell and seat
of phlegme? But thy beauty
was not such. For by how
much heauen is more beauti-
full than the earth, by so much
did the trimnes of thy soule
surmount the beauty of the
fairest body. And notwithstan-
ding none at any time hath
ene a soule departed from the
body,

Mat 22.30

Mar 12.25

body, yet some other time I
 will attempt to declare the com-
 lines of it, by the powers ther-
 of. At this time let it suffice to
 rehearse the words of the
 Lord, which say, they are as
 the Angels of God in heauen.
 Again, in that of bodies there
 is so great a difference, be-
 twene those that are thin, and
 those that are thicke and hea-
 uy (as for example heauen
 passeth the earth, fire water,
 the stars stones the raine &c
 all terrestriall flowers:) what
 would wee say, if it might so
 chance that with corporal ires,
 we might behold & gaine the
 the soule? Wouldst thou not
 scesse at all externall beautie
 and bzaierp, in consideration
 of that internall substance? I
 pray thee then let vs not con-
 temn so great a felicity, nor re-
 gard lightly so great a treasure
 that is in vs, especially if the
 returne is not hard, and with
 no great labour may all the
 beauty of our soule be renewed

For

for as soone as thou shalt imagine the things to come, and thou shalt be inamored with them, straight way the soule retirith to her former bravenes. So it is written; for our light affliction, which is but for a moment, causeth vnto vs a farre more excellent an eternall weight of glory. While we looke not on the things which are seene, but on the things which are not seene, for y^e things which are seene are corporal but the things which are not seene are eternall. Now if Paule call tribulations light and easie, for that we looke not on the things which are seene, but on the things which are not seene: how much more easie shall it be for thee to shake of the foule burden of backslunnes? Further now doe I exhort thee to those labours and dangers, or to those daily deaths, which the Apostles suffered, or to those persecutions, or stripes

2.Co'.4.17

18.

or bands, or imprisonment,
 or the contempt of all worldly
 riches, or famine, or nakednes,
 or many watchings, or perils
 of iourneying, or shipwatches
 on sea, or dangers of robbers,
 or dangers of thine own nati-
 on, or dangers of false bre-
 thren, for all those afflictions
 the Apostles indured: nothing
 of all these I require of thee,
 but this I desire alone, that
 seruitude being forsaken, thou
 returne to thy former liberty,
 considering both the plague
 which followeth riot, and the
 gloze which is laid vp for ver-
 tues. It is no maruell if those
 which beleeue there shall be no
 resurrection, neglect their life,
 feare nothing the iudgement
 to come, and are nothing pic-
 ked in heart: but wee which
 looke moze certainly on future
 then present things, ought we
 to liue so miserably, and wret-
 chedly, that wee not onely
 should not feare at the remem-
 brance of the iudgement to
 come,

come, but utterly condemn it:

A part it is of extreme
madnes and no mischief is
comparable, that believing
we be like the unbelieving.
Yea amongst them not a few
haue bene found, who haue
flourished in this life, in the
brevities of the mind, and what
shall be our creake, what our
solace, if in the day of doome
those shall be brought forth
for examples against vs?
Some that exercise marchan-
dise we see haue suffered ship
wracke, and the losse of all
their goods: yet for this they
haue not bene dismayed, but
againe haue applyed the same
way and trafficke. These bid
lose their substance not by
sloth but by violence of winds.
But we which know afore
undoubtedly, that if we our
selues wil we may incur nei-
ther shipwrack nor damage of
soule; shuld we not take in hand
againe our former exercises,
I renews our business by negl-
gence

gence ouerslipped: Neuerthe-
 lesse we lie retchlesly, and fold
 our idle hands on our breast,
 after the manner of sluggards
 and would God our hands
 were idle, and did not worke
 our owne decay, which if they
 doe it hath great affinitie with
 most manifest outrage, as if
 (for example) a champion lea-
 uing his aduersary, should
 turne his hands on his owne
 head, and buffet himselfe. The
 diuell hath put vs to flight,
 and hath dashed vs in sunder.
 We haue need then to rise and
 to resist him. When thou art
 once cast downe, if thou be wil-
 ling not onely to lie still, but to
 chrow downe thy selue head-
 long, this is to assent to thine
 enemye, and to take in defence
 his part.

Blessed Dauid fell after the
 same sort, thou diddest, neither
 so alone, but in more grieuous
 wise, for he combined murder,
 with adultery: and what did
 he then? Did he lie so? Did he
 not

not rise and resist the enemy, and so ouercame him, that his good deeds profited his posterity wwhen he was gone? For wwhen Salomon had committed that hainous crime, and was deemed worthy of a thousand deaths, yet for Dauids sake the Lord said he would bestow the kingdome on him longer. These be the words; I will surely rent the kingdome from thee, and will giue it to thy seruant. Notwithstanding in thy daies I will not doe it, because of Dauid thy father, but I will rent it out of the hand of thy sonne. Hezechiah when he was much endangered, (albeit he were a iust man himselfe,) yet for blessed Dauid the Lord promised to helpe him, * I will defend this Citie for mine owne sake, and for Dauid my seruants sake, I will saue it. See what was the strength of repentance see what power conuersion had. But if he had

E 2

thus

2.Ki.II.II

12.

2.Ki.19.34

* Or, I wil defend this citie to saue it for mine own sake, and for Dauid my seruantes sake.

thus thought, (which thou now thinkest.) and had said it is impossible that the Lord should now be merciful to me, he hath greatly honoured me, and hath endued me with the gift of prophesie, he hath exalted me to a Kingdome, he hath deliuered me from manifold dangers, how then can I promerite clemencie at the hands of God. forasmuch as I haue thus fallen: If Dauid had thus thought, he had lost not only $\hat{\text{p}}$ went afoze but that that followed also. For not only the wounds of the body if they be neglected bring deare; but the wounds of the soule semblably. Are we so foolish to put a plaister to a bodily wound, and neuer attempt to cure the soule? Many wounds of our body may not be cured, yet we dispaire not, and though $\hat{\text{p}}$ Chirurgions say $\hat{\text{p}}$ wound is incurable, yet we earnestly and gently beseech them, that they would mitigate some
what

what the paine. But in the wounds of the soule, which are not vnsanable, (for the soule is not tyed to necessity, neither abideth any passion) we are remisse. We are past hope, we are pricked with no care. When there is no hope our griefe of body may be healed, yet we withdraw nothing from our care: but here when no occasion is of desperation, without vsing any labour, we omit all care. So you perceiue, how that more ardently we loue our body then our soule, knowing not, that if we regard not our soule we cannot saue our body. For the soule was not ordained for the body, but the body for the soule: and he that esteemeth not the higher but polisheth the inferior, marreth both. But he that obserueth an order, and garnisheth the first. admitteth hee doe not passe for the second, by the salvation neuerthelesse of the first,

Mat. 10. 28

first the second shall be saved.
 The which is builded on the
 plot of Christ his words.
 Feare ye not them which kill
 the body, but are not able to
 kill the soule; but rather feare
 him, which is able to destroy
 both body and soule in Hell.

Thinke you we have done
 enough, and satisfied you in
 this thing, that no infirmity
 of the soule is incurable?
 Or else is it needfull we
 should vse other reasons, and
 confirme it yet further? For
 although a thousand times
 thou dispaire of thy selfe, we
 will neuer dispaire of thee.
 Neither doe we this that we
 mislike in other, howbeit there
 be odds, whether one dispaire
 of himselfe, or another of him.
 To dispaire of another is par-
 donable but to dispaire of him
 selfe is not: because he is not
 master of anothers mind, this
 ruleth his owne purpose.
 Wherefore we hope there is a
 returne for you to the state of
 your

your former life, and to the
vertues of the minde, which
we know are in you. Besides
these things this we adde.

The Ninivites heard the
Prophet saying definitely, yet
forty dayes, and Ninuech shal
be overthrowen, notwithstanding
they were not discouraged
No not when they were not
certaine, that the Lord would
not bring to passe his words,
and when (in mans iudge-
ment) there was no hope of
forgiuenesse. And as soone as
that abrupt saying was end-
ed, they determined repentance
saying who can tell if God
will turne and repent, and
turne away his fierce wrath
that we perish not. And God
saw their workes that they
turned from their euill waies:
and God repented of the euill
that he had said he would doe
unto them and he did it not.
If Barbarians and ignorant
folke could vnderstand so
much of the mercy of God,

Jon. 2. 4.

Verse. 9.
10.

Isa. 55. 8.

9.

noth it not much more behoue
 vs to do so, who are instructed
 in the word of God, and know
 this example was before our
 time and that many more like
 are contained in Gods booke,
 either in wordes, or in acts.
 For my thoughts are not
 your thoughts, neither are
 your wayes my wayes, saith
 the Lord. For as the heauens
 are higher then the earth, so
 are my wayes higher then your
 wayes, and my thoughts a-
 boue your thoughts

Farthermore if we receiue
 our seruants, who haue offen-
 ded vs, when they promise
 they will amend, and account
 of them as before, nay many
 times credit them more after
 reconcilment; will not God
 much rather deale thus with
 vs? If he had made vs to pu-
 nish vs, thou mightest well de-
 spaire, and doubt of thy sal-
 uation: but if for his goodnes,
 onely he made vs to enioy his
 euer-during blisse and rewards
 and

and doth al things from the beginning of the world till this day, to this end and purpose, that he may saue vs: what matter of despairing what matter of misdoubting is there left?

We haue offended him (say you) more than euer any man. For this cause shouldst thou more speedily and earnestly make satisfaction and be sorrowfull for thine offence, and abandon those deedes with which God is offended. Neither doth a grievous iniury offende any body so much, as to continue in it; when there is time and opportunitie of satisfaction. To sinne is humane, but to perseuer in sinne, is diabolicall. To conclude, behold how God by the Prophet mistaketh this more then that: And I haue said (saith he) after that she hath in all this gone a whooring, be thou turned to me, and she is not turned. And other-where, when he had rebuked the trans

Hier. 3. 7.

Or, and I said, when she had done all this, turne thou vnto me, but she returned not.

gressions of the people, by his Prophet, and they had promised amendment, hee sheweth how louingly he receiueth the conuersion of sinners, who will grant their heart may be so in them, that they may feare me, and keepe my commandments all the daies of their life, that it may be well with them, and their children for euermore? Moses likewise, when he would teach the people, what God requireth of men, saith thus: And now, Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to serue thy Lord thy God with all thy heart, and with all thy soule.

DEUT. 10. 12

God then, who is desirous that himselfe be beloued of vs, and for this doth all things, not sparing his onely begotten for our saluation. and the lone he bare towards vs, wold faine (after what soeuer,

if

if I may so speake) we should be reconciled to him; and how can it be, that he should not receive and love vs being penitents converted unto him, and that as cheerfully as he doth his children? For in what respect doe you thinke, spake hee by the Prophet, saying: Tell thou thine iniquities first, that thou maist be iustified: Was it not for that he couched to reuoke vs to his loue, and tender affection? He that loveth his friend, if perchance he suffer many injuries at his hands, his loue is not for that cooled towards his beloued, if in case he will let the wrongs to be opened and discovered, and certes he that is injured, doth desire this for no other cause, but that their renewing of loue may be of more force and validity. Now, if the confession of sinnes maketh so much to attonement, how much greater may be our hope of reconciliation, if by works

*Amaritium
in amoris
redinte-
gratio est.*

workes of repentance. we blot
 out the offences we haue com-
 mitted? For if God prohibited
 the fallen to returne to the
 right way, either none, or very
 few, should enter the kingdom
 of heauen. Yea, the chiefe Pa-
 triarchs whom we haue in
 admiration, after backslides
 in sinnes, they haue bene re-
 stored. For they were earnest
 in euill, being turned to good-
 nes. vñ the same forwardnes,
 knowing that their debt is
 great. In the Gospell this is
 taught of the Lord, when he
 said to Simon of a certaine wo-
 man **S**ee'st thou this woman
I entred into thine house and
 thou gauest me no water to my
 feet, but she hath washed my feet
 with teares, and wiped them
 with the haire of her head.
Thou gauest me no kisse, but
 she since þ time **I** came in, hath
 not ceased to kisse my feete. **M**y
 head with oile thou didst not
 annoint: but she hath annoin-
 ted my feete with oyntment.

Luke. 7. 44

45.

46.

Where-

Wherefore I say vnto thee, many sins are forgiven her, for she loved much. To whom a little is forgiven, he doth love a little. And he said vnto her thy sins are forgiven thee. For which cause she durst knowing that they which haue sold themselves to worke iniquity, if they reuolt, are diligent and serious, and as in their transgressions they were taste, so in their amendment they are heedfull, (because now they know what they haue done,) he feareth and shaketh least any of them should make the onset to repentance. For if they once begin, they may not be withstood, but kindled with the heat of repentance, as it were with fire, they make their soules purer than fined gold, & by the remembrance of their former misdoings, and as it were by the blowing wind of their conscience, hauing hope their pilot, they arriue in the haven of health. And be-
cause

47.

48.

*Experien-
tia stulto-
rum ma-
ter.*

cause of the horrors past, the
circumspicer they are in their
journey; so that in this wel-
lough they may seeme to passe
those that neuer faulted, be-
cause experience maketh them
more chary. For (I know not
how) we loue more entirely the
things we had and haue lost,
then the things we haue not
and desire to get.

Then a hard thing it is,
(as I said) to make a begin-
ning in this lyeth all the diffi-
culty, to prepare the way to
repentance. For straight way
at the entrance the enemy blow-
eth out threats & menacings,
and in his rage driueth vs
backe, when we would goe
forth. The smoke puffes, and
cloude of whose terrours, if
thou contemne, when the way
is entred, thou shalt see thy self
cōprobozated, and obtaining
the conquest thou wilt reioyce
thine enemy menaced thee and
then shalt perceiue the rest of
this combate easie. Go too, go

too, in the name of God, now
let vs enter the path of life,
let vs returne to the heauen-
ly city, seeing we are appoin-
ted and inrolled citizens. The
gates of this Citie despaire
shutteth against vs, hope and
confidence will open them ful-
ly; the which if we cast behind
vs we incurre the crime, not
of sloath alone, but of arro-
gancy for Iathan was made
as he is by no other meanes
but for that after his first
fall he despaired and then fell
from despaire into haughtines
and pride. So likewise the
soule if it once begin to des-
paire of saluation, it under-
standeth not into what mis-
chiefes it runneth, fearing not
to speake or doe whatsoever
may stop saluation. Common-
ly we see in those that are mad
when once they haue lost their
wit, they feare naught any
longer, they blush at nothing,
but licentiously they dare
speake and doe euery thing.

If they fall into the fire, they avoid it not, if they be going into a headlong place, they pull not back their foote. After the same manner they that are in despaire commit intollerable actes, they range in all the waies of wickednes, shame is no let, feare hindreth nothing, the things present do not refrain them, the things to come do not terrifie, death only is that they cannot escape.

Wherefore I humbly request thee, before the poison of this sin more infect thee, arise and awake at the last, and lay aside this deevillish drunkenness. If on the sudden thou canst not gather thy wits together, yet doe it leisurely, although (in my opinion) it be the easier way at once to break off all the staires of this evill, to shewre it in sunder fully, and to begin repentance anew. But if this be difficile unto thee, as thou wilt and art able, begin a better conuersation
on

on, and couet eternall life. Runne therefore I pray and beseech you deare friend, (I beseech you for those good deeds you have done heretofore, I pray you for the liberty that first you had) let me see you clime vp to the top of vertue, as truely a repentant as you were before. Yeld to me thy friend, yeld to all them that are offended through thee, and fall because of thy fall, yeld to all them that are in despaire because of thy despaire, that they may not surmise they cannot tread the true way, vlesse they see thee returne. Regard (I desire you) the perswauensse of the whole congregation of the faithfull brethren, the great ioy and triumphing of the faithlesse, the vsuall bywordes of flauthfull yonthes, regard what authority thou art to many to wallow in the mire of riot. And if so be that you returns into the way of your former

mer vertues, all these things
will be turned into the contra-
ry. Our shame and confusion
shall light on them, we shall be
topfull and glad: For we will
blaze abroad throughout the
world, that thou art a subduer
of lust, a subduer of uncleane
and foolish belaptie and riot,
and we will brute farre and
wide thy glorious triumph.
That victory is the greater
that is gotten after a fall, and
that is restored after flight.
And you shall not onely be
rewarded, for your owne la-
bour and reformation, but
shall receiue a meede for the
safety of them who leauelling
their life to thy conuersation
haue (without dispaire) retur-
ned themselves to repentance.
Neither any hereafter hauing
fallen howsoever, will not be
greedy by and by to rise, and
incontinently to be restored.
Despise not (if you loue me)
these great profits, neither
bring our soules with sorrow

to the graue: but bouchsafe
 vs some rest, and chase away
 the cloud of heaviness, which
 for thy sake hath overcome
 vs; for loe letting passe our
 owne evils, we bewaile thy
 fall. But if you would a lit-
 tle looke upward, and be in
 loue with celestall things, we
 should be eased of this lamen-
 ting, and we might be caused
 to consider our owne offen-
 ces.

That men may by repen-
 tance repaire their pristine
 gainesse yea sometimes be made
 more excellent than before they
 were, hether to we haue confir-
 med out of the word of God.

And to cōclude this point, this
 is the cause why that harlots
 and Publicans inherit the
 kingdome of heauen, and that
 many that were last, shall be
 first. Henceforth I will adde
 the things that haue bene
 done in our age, of which thou
 * thy selfe art a witnes.

* You know that yong man
 the

* G. F. C.
 of which
 my selfe
 may bee
 a witnes.

* G. F. C.
 I know.

the sonne of Vrbanus, the chiefest of that prouince whose parents died in his minority, but left him very wealthy in house hold stuffe, gold, silver and possessions. That youth conceiting at the first all pompe, and pride. (which that age and rit ches for the most part follow) he left the schooles of humane artes, and betooke himselfe to a base life, in which putting on course and homely arayment, he departed to the mountaines and desert places. Where being exercised in the temperancy of true philosophy, he not onely matched (which is but seldome seene in those peeres,) but passed too, great and wonderfull men in the vertue of abstinency; yea when after ward he was baptised he passingly increased in vertues. At which thing all reioyced, & prayed the Lord, that borne to so great wealth, & descended of such a family, even in the Apill of his daies

he troad vnder foote at once all
vanity of this momentary
life, and had an hungry desire
of eternall ioy.

Liuing after this sort, and
in this admiration, among
all, certaine of his kindred
(but naughty persons) at the
first came to see him, and after
by continuance of lewd talke,
drew him againe to that he
hated and loathed, so that all
philosophy (which he studied)
being layed apart, he came
from the hills to the market
place. Then carried on a pal-
frey through the midst of the
cittie, and guarded with foot-
men, he dauntingly began to
wander by and downe the
streetes. Inso much that the
raines of chastity were also
let loose, because it hath no
fellowshippe with dauncies
and rpot. After this he
was snarled in the balte of
filthy loue, and led into
captiuitie by euery lust,
which caused all men
to

Euill spee-
ches cor-
rupt good
manners.

to despaire of his saluation. For swarmes of parasites environed this hope-lost yonker the adulterous rabble compassed him in. And what hope would a man thinke to be remaining? Those also which were given very much to reprehending found fault with this likewise, that in the beginning he entred a course, he could not continue in, and had aspired to that was aboue his reach, forsaking the study of learning wherein he might haue profited.

When these and such like things as touching his life being rumored abroad, were knowne to all, and we also were ashamed of his doing; certaine holy men, expert in this kind of hunting, and who had found out by long vse and experience, that naught was to be despaired, putting on the armour of hope, they began to watch him more narrowly. And if it fortuned he were in the

the street, they approached neere and courteously saluted him; but he on horse-backe scarce greeted them againe, or thought them worthy an answer, when they went by his side; such was his pride and wickednes. But those mercifull men, accounting none of these an injury, respected only that they had intended, that they might (if it were possible by any means) deliver the lambe out of the teeth of wolves; which by patience was in fine achieved. For weighing they did this often, and prying into his owne life with the inward eyes of his mind, he blushed somewhat at their boldnesse and tending, and when he marked they came a far off, he would dismount from his horse, and bowing his head towards the earth, he harkened diligently to their speeches, and in proceſſe of time he revered them more. And so resolving by peace-
male,

Mat. 19. 21

meals, through the grace of God, and their mecke counsell, and rid from all the nets of death wherein he was entangled, he went againe to the wildernes, to the mountaines, and to the wonted exercises of philosophie, and after was of such humilitie, that his latter doings exceeded his wonderfull beginning. He learned by proove the occasion of his fall, and the allurement of all his error: What also he did, which (doubtlesse) was agreeable to Christs commaundement in the Gospell; Selling all he had, and distributing it on the poore, to the end he might remoue his treasure from the earth to heauen, and his heart might bee there, where his treasure was. But because as yet hee had somewhat left on earth, his heart returned to the earth, and making an estimate of all his goodes. (for he cared nothing for them) he bestowed much

on the needy, that so freeing himselfe from care of mind, he might take away all occasion of stumbling. And thus walking in the way to heauen by amendment he is come to each accomplishment of vertue: so you see how this yong man fell quickly, and arose speedily.

Another also after many labours he had sustained in the wilderness, hauing onely the company of one in his life and mansion place, continued an Angelicall life, from his yong age, to his very old daies.

* But (I know not how)

*Good Lord, how much difference is there betweene the Romish Masse-mongring Moonkes now being, and y Monks which were in Chrifo-

stomes dayes? Those were continent, and sequestred (although they should haue had a care of the saluation of their brethren also) themselves from the vulgar sort of men to the end they might giue themselves wholly to contemplation and meditation, (for this was the cause why Basill the great went to Pontus, and inuited his friend Gregory the Diuine to him,) these are lecherous and lustfull, coueting that sort of life for idleness alone, and bellycheere. Those a soone

¶

downe

as they
percei-
ed their
vnclean-
nes (this
fellow
heere
alleaged
is a wit-
nes) fel to
repentance
without
stay: these
through
sensuality
commit-
ting
grosse &

carnall sins, neuer truly repent for it, and
yet beare men in hand they are the holiest
persons vnder the Sunne. Of whom it was
said rightly though in a rithme,

*O monachi, vestri stomachi, sunt amphora Bac-
chi!*

Vos estis, Deus est testis, turpissima pestis.

Let none then of the ignorant sort suppose
that this example maketh ought for the vp-
rightness of Moonkes now a daies.

his

drowly feeling to the sug-
gestion and first battery of
the diuell, he fell into the de-
sire of a woman. When as hee
neuer saw any, thence he be-
came a Monk. First, then
he desired his fellow with
whom he liued, to bring him
wine, and flesh to feed on, who
making no haie, he threatned
him, that he would goe downe
into the city. Which he said not
that he might eat flesh, but that
he might find opportunity to
satisfie his lust. His compani-
on maruelling at this, and fea-
ring least he should doe him
more harme, if he should deny

his request, gaue that he asked,
and fulfilled his will. When
he saw no way to guile, open-
ly and shamelesly, he revealeth
his desire, and confesseth he
will goe downe to the Citty.
The other by much perswa-
sion not able to retaine him,
let him goe and followed him
a far off, to se what he would
doe and whither he would go.
And when a great way behind
he saw him entring a brothel-
house, and to haue cooled his
lust with the company of a
strumpet, tarrying at the doze
straightway when he came
forth, he exhorted him to repen-
tance, he imbraced him, and lo-
vingly kissed him and rebuked
him not for his fall, but desired
him that now his lust being
cooled, he would retarne to his
old habitation, and to the soli-
tary wilbernes. But he mar-
king in him such meeknesse
and gentleness, was ashamed,
and stricken thoroow with the
force of his words and deeds,

* G.F.C.
dayly.

* G.F.C.
a sleepe

and condemning himselfe for
his misdeameaner, goeth with
his felloſw (which was so good
and humble) into the moun-
taine. Whither when they
came he entreated of him, that
when he was shut vp closely
in his cell, and heremitage, he
would * every second day
bring him bread and water,
If any should seeke him, he
willed him to say, that he was
* dead. Which things obtay-
ned, he shut vp himselfe, and
thereabode, clearing the foul-
nesse of his sinne, with fasting,
prayers, and weeping.

A few daies passed over,
when a drowth (because of
the want of raine) had hurte
the country neere about him,
and all the inhabitants of that
land lamented much. But one
of them was warned in a
dreame to goe to that man in-
closed in a cell, that he might
pray, and that by no other
way raine might be procured,
but by his prayers. So depart-
ing

ting with some other taken to him, he found this Monkes complice alone, and demaunded where he was, whom the vision admonished him to seek. When he heard he was dead, he deemed his vision false, and they returned all to prayer, but the same vision tolde him againe the same things. Whereat earnestly entreating him, that befoze had deceiued them, they requested him to shew them the man, affirming that by the authozity of so maruelous a vision, they were sene to him being alive, not dead. Seeing it was the wil of God he brings them to that godly man, and the wall being broken downe, (because he had shut the doore,) they enter in and fall before his seate, desiring him (when the truth of the matter was declared) to release the famine by intercession. First, his excuse was, that hee could not demerite so great a thing.
at

at which words he burst forth
into weeping for the offence he
had committed, as if he had
seene it fresh before his eyes.
At length for the importuni-
tie of the requesters, (for as
much as he perceived God
would haue it so,) he gaue
him selfe to supplication, and
out of hand there followed,
great store of raine, wherewith
both the earth and men were
refreshed.

What should I speake of
him which first was the dis-
ciple of Iohn the * Apostle, but
after praised robbing for a
long time? Nevertheless af-
terward the Apostle got hold
on him, as he came out from
the robbers den, and brought
him again (as you will know)
to his former life, so that his
beginning was not to be con-
sidered with his end. I remem-
ber when you read this story
you admired the incredible
meekenes of this Apostle, and
among other tokens of his
An-

Read Eu-
sebius hist
eccl, lib.3.
cap.23.
*G.F.C.
sonne of
Zebidæus

sincere loue towards him, which he shewed, this you said you most wondered at that he kissed the hand of the young man besmeared with blood, and so with embracing reclaimed him to euerlasting life, when as by all likelihood he was neare to the brink of death.

Saint Paule also not onely loued and embraced Onesimus conuerted, who was an vnprofitable seruant, and fugitive these, but maketh petition to his master, that he should esteeme him as himselfe, and that because he recanted. These be the Apostles words I beseech thee for my sonne Onesimus, whom I haue begotten in my bonds. which in time past was to thee vnprofitable, but now profitable both to thee and to me, whom I haue sent againe, thou therefore receiue him, that is mine owne bowels. Whom I wold haue retained with me, that in thy

Philem.
from the
10. verse
to the 18.

stead he might haue ministered vnto me in the bonds of the Gospell. But without thy mind, would I doe nothing that thy benefite should be as it were, of necessity, but willingly. It may be that he therefore departed for a season, that thou wouldest receiue him for euer, not now as a seruant, but aboue a seruant, euen as a brother beloued, specially to me, how much more the vnto thee, both in the flesh, and in the Lord? If therefore thou account our things common, receiue him, as my selfe.

The same Apostle writeth to the Corinthians, touching them that haue sinned, in this wise, least when I come againe, I shall bewaile many of them which haue sinned already, and haue not repented of the uncleannes and fornication, and wantonnes which they haue committed And againe, I told you before, and tell you before, if I come againe

2. Cor. 12.
22.

2. Cor. 13. 2

gaine, I will not spare. You see then whom the Apostle bewarleth, and whom he will not spare, not those which haue sinned, but those which haue not repented, and not onely not repented, but once or twice admonished of their faults haue refused to obey. For in that he saith, I told you befoze, and tell you befoze, as though I had beene present the second time, so write I now being absent, he signifieth thus much, that being warned they contemned counsell.

For which cause, I feare me, the same will fall out to vs, and although the same Paule, who threatned the Corinthians, be not at our elbowes, yet Christ is present, who spake by him, and if wee perseuer in hardnesse of heart, he will say to vs, I will not spare you, not onely in the time present, but not in y^e time to come neither.

We will
acknow-
ledge our
sins, and
in confes-
sion in-
tend not
to com-
mit them
againē,
assuring
our selues
of remis-
sion.

Eccclus. 21. 1

Pro. 18. 17

Or, he
that is
first in
his cause
is iust.

Wherefore let vs pꛛeuent his
face by confession, and let vs
pꛛower out our hearts in his
sight, * *Hast thou sinned?*
Sauh the Scripture, doe so
no more, pray for thy fore-sins
that they may be forgiven
thee, And againe, * The iust is
an accuser of himselfe in the
beginning of his speech. Let
vs not then looke till our ad-
uersary accuse vs, but let vs
pꛛeuent him by confession,
and so make the iudge more
fauourable towards vs.

And surely this I assured-
ly know, thou confessest thy
transgressions, and mourest
for thy selfe, but this I doe
not alonely require of thee;
for I would haue the amend-
ment of the things to come a-
rise, of the confession of the
things past, and so I would
haue it done, that whilst thou
doest it be thou ascertained of
forgiuenesse. For euery one
that doth ought, vnlesse he
know the thing he hath in
hand

hand will profit him goeth about it, either carelessly, or not seriously. For example he that soweth seed, vnles he be sure and certaine there will be raine, that the earth will send forth the blade, and that the fruit will ripen, he will neuer reape. And as none would faine spend labour in wast, nor bestow diligence in that which shall not be beneficiall vnto him; so he that soweth sorrow, teares and confession which is without hope vnprofitable, cannot cease from sinne, being holden fast by incredulity. But as the husbandman which hath no hope to reape fruit. careth not to drive off the birds from his corne, or beasts, or any other noyous things right so he that soweth confession with teares, and hopeth not it will be gainefull, putteth and driveth nothing from his heart, which may hurt repentance. Repentance is hurt, if it be enwrapped,

in

Ecclus. 34.
24.

Ecclus. 26.
29.

Prov. 26.
11.

in such evils as he was first; When one buildeth and another breaketh downe, what profit haue they then (saith the scripture) but labour? And he that is purged from the touching of a corse, and againe toucheth the dead, what availeth washing? So he that fasteth to decline sinnes, and goeth backe againe to them, who will heare his prayers? And againe it is said, when one departeth from righteousness to sinne, the Lord appoynteth such to the sword. And as a dog is odious that licketh by his vomite againe, so is a fool, when he returneth to his transgressions.

So then this sufficeth not, to accuse thy selfe by declaring thy sinnes, but doe it with that zeale, that hope of iustification may proceede of repentance, and so you may bridle your soule to commit neuer the thinges againe, of which you haue made confession. One for

to

to giue censure against himselfe, is common to the faithfull and faithlesse. Many actors on stage which represent vnchast queanes & whoremongers call themselves sinners and naughty folke, but not with purpose to amend, and therefore in very deede it is no confession. For they speake it not for griefe of heart, nor with bitternesse of teares, nor with hatred of the things they confesse, as if they would no more epyther heare or doe the like, but the words be all the matter, which they blab out with their lips, not touched or pinched in minde, but after a sort hunting for praise, thzogh the elegancie and trimnesse of speech, which they vse to theyr auditozs. Neither are sinnes so greuous when they are colorably declared, as whē indeed they are committed. Againe some are so benumbed with ouer-great despaire, and are so benoyde of sence, that making like

* A man
is caused
to thinke
that any
good
thing is
hard, and
not possi-
ble to be
obtained
by him or
any
other
through
too great
bashful-
nesse:
which
when it
ruleth in

ones affection, he thinketh it may be eased
by no good thing. And because sloathful-
nes is a certaine deiectiue penfuenes of
the spirit, it commeth to passe, that despaire
ariseth of sloath. *Thom. Aquin. lib. 2. f. p. q. 20.
de desper.*

like account of good & ill report,
with great impudency they
disclose their sinnes, as though
they were another bodies.
But I would haue thee to do
nothing so, neither for despaire
to come to confession but
with good and sure hope of
forgiuenes, the very roote of
despaire being cut off. Now
the roote of despaire is sloath-
fulnes, and not the roote onely
but the nurse too. * For as a
garment breedeth mothes, and
nourisheth them also, so sloath
doth not alone beget despera-
tion but nourisheth and foster-
reth it. Inasomuch that they
sware and grow together, the
one being cut off, the other
(without question) waneth
and decreaseth, Wherefore se-

parate this link of sinnes, and
breake their yoke. By the
yoke of thy soule, I meane
vice, whereto as it were a
yoke, the life of man is tyed.
for when the thought of man
is not right, the axle-tree of
life is carried headlong.

Harken yet what more we
will say. Often times it fal-
leth out that a man amendeth
many and great sinnes by re-
pentance, yet he committeth
faults after the good he hath
wrought. And this is it,
which layeth chiefly despaire
on the soule, because she see-
meth to pull downe that she
builded, and vainely to haue
spent all her travail, this cogi-
tation (I say) deprieth the
soule of hope and confidence.
Contrariwise we must thinke
what way this bad & hurtful
thought may be expelled, name-
ly, that vlesse the good we doe,
and the amendment gotten by
repentance prohibited, and
were (as it were) a contrary
sweight

*Rewardest
in the life
to come of
workes
both good
and bad.*

weight to our finnes, there
were no stay, but that we
should be carried downeward
into the depth of mischief.
And as a strong habergion
suffereth not a keine and poi-
soned dart to pierce the intrals
of the body, but in some part
stoppeth þe force therof: so is it
certain that he þe carrieth hence
many good thinges and many
bad, shall find some ease in his
punishment: and he that shall
depart without any goodnesse,
and with great store of euill,
what should I speake of his
punishment? For there (questi-
onlesse) good and bad workes
shall be rewarded, and each (as
it were) shall be ballanced, and
the part that sinketh, shall draw
with it the worker. If the mul-
titude of euils shall ouer-people,
it will pull the worker to hell;
but if the good workes shall be
greater, they will resist and re-
pugne against the euils, and
will bring their worker to the
place of the liuing, even from
the

the gates of hell, This is not
phantastically imagined of
my braine, the diuine Scrip-
tures disaſſent not from it;
for this the word of God
ſpeaketh. When * rewardest
euery one according to his
worke. For not in hell onely
but in the kingdome of God,
there ſhall be many differen-
ces. * In my fathers house
(ſaith he) are many dwel-
ling places. And againe,
* There is another glory of
the Sunne, and another glo-
ry of the Moone. What is
more wonderfull, then that
he ſheweth how exactly the
measure of our deedes ſhall
be weighed: One ſtarre (ſaith
he) differeth from another
ſtarre in glory, that by it he
might ſhew that amongst all
and euery one that ſhall be in
that kingdome, there will be a
difference. Therefore ſith wee
know all this, let vs not with-
draw our ſelus from good worke
neither paid to ſloth & ſuggar
die,

* *Pſal.* 62,

12.

Mat. 16.

27.

*Differēces
of ioyes &
plagues in
the life to
come. Cal-
uin. Inſtitu.
lib. 3. cap.*

25. ſect. 10.

*Balling, in
Comment.*

*& Eraſ-
mus in Pa-
raphraſ. in
41. verſ.*

cap. 15.

1 Cor.

* *Iohn.* 14. 2

* *1. Cor.* 15.

41.

* By often adding a little, there will arise a great heape as wittily said Hesiodus.

Εἰ γὰρ κεν καὶ σμικρον ὅτι σμικρον καταγείῃ,
καὶ θαυτὸ δ' ἐρδῶις τάχα
κεν μέγα καὶ γένηται.

the presence of despaire. And admit we cannot attaine to the clearenesse of the Sunne or Moone, yet we must desire the brightnes of a starre howbeit inferior to them, let vs seeke at the least for some light by our good deeds, let vs labour to be found worthy, to inlarge somewhat the shining of heauen. If we cannot be gold, if we cannot be precious stones, yet let vs be in stead of silver, onely let vs now be turned into that matter, which fire may consume, that we be not found to be wood, hay, or stubble, let vs be even the last in goodnes, not the first in euill. * And as worldly riches increase, when every small gaine is regarded: so it fareth in heauenly riches, in

increasing
the which
no little
good deede
must be continued

condemned. Surely it is an absurdity, (seeing our Judge doth not deny a reward for * a cup of cold water) for vs to say, that vnlesse wee doe great things, it will be nothing attainable. Yea this more I ad, that he that despiseth not small and little things, will by little and little come to great things and * he that contemneth small things, (which concordeth with the Scripture) shall fall by little and little. And therefore I thinke for this cause, our Lord and Saviour did ordaine for small things great rewardes. For what is lesse, than to visit the sicke? And yet for this small worke, hee hath laid vp a great reward. And againe, what is so easie, as to giue the hungry bread, the thirstie drinke, the naked raiment, and to seeke out him that is shut vp in prison? Yet these things that be so little and small, he reckneth so great as that he accounteth them

Small
good
workes
conioyned with
faith and
repentance go
not without
reward.

*Mat 10

*Eccl. 19.1

* My yoke
is light, &
my bur-
den light,
This bur-
den is
not the
weight of
him that
is loden,
but the
winges
of him
that flieth
For birds
haue bur-
dens of
their fea-
thers,
which on
earth they
beare, &
of them
they are
borne in-
to the hea-
uen. Au-
gustine.

ministred not to man, but to
himselfe, and for them hath
promised the celestiaall king-
dome.

Wherefore (most dearly belo-
ued) enter, enter the waye to e-
ternall life, and put on againe
* the yoke of Christ which is
easie, and his burden which is
light, recouer the vertues of
thy mind, make thine end ac-
cording to thy beginning, let
not the treasure of spiri-
tuall graces, gotten by such
labour, decay, and they will
verely perish, if thou perst in
euils, & exasperate the wrath
of God against thy deedes.
But befoze thou lose much
of thy treasure, and befoze thy
manured field be surrounded
with hurtfull deluges, if thou
exclude the entrance, and stop
the ouerflowing of grace, thou
maist bring it againe to his
pristine fertility, and by hus-
banding make it very battell.

Arise therefore, arise and
shake off the dust from thee.
arise

arise from the earth, and
straightway (belæue mee)
thine enemy will be affraid.
for he threwe thee downe, as
though thou shouldest neuer
rise vp, but if he shall see thee to
rise from the earth, and lift
thine eyes towards the hea-
uens, incontinent thy bold-
nes will out-countenance him,
* and the more ready thou art,
the more fearefull he will be,
and the more thou p̄sumest,
the more fraile and infirme
thou makest him. Thinke also
on this, that the more hardi-
nesse God shall indue thee
withall, the more he will wea-
ken both his boldnesse and
might.

If so be thou haue affiance
in my wordes, me thinketh I
see towards thee the mercy
and aide of God, but thine

a God of flies) no more power than a weak
flye: according to the old verse.

*Hostis non ledit, nisi cum tentatus obedit,
Est leo si cedis, si stas quasi musca recedit.*

ad=

* Resist
the deuill,
and he
will flie
from you.

Jam. 4.7

If one flie
the deuill
he is a Li-
on: if one
resist, he
hath (for
he is Bel-
zebub,
that is,

aduersary to be affrighted by reason of shame and confusion. He thinketh I perceiue now in my mind, that with all gratefulnes and fauour every vertue allureth thee to her, hold on then earnestly, labour chearefully, runne forward willingly. Thou shalt find no want of me in that I can, but I will still reason with thee in speech, I will continually exhort and stir thee vp, both present with lively voice, and absent with letters. Albeit I perswade my selfe, if thou gladly read this I haue now written, there will bee no cause, why thou shouldest seeke for farther medicines.

*Deo soli sapienti, laus
& gloria.*



TO THE Reader.

IF the wicked would earnestlie consider, the terriblenes of the day of the Lord, it must needs bee, that they would either wholly renounce sinne, or at least, not so much bee delighted therewith. Which

VWhich Chrysostome
right wel perceiued, for
that so copiously, so
liuely (as it were with a
pencile) he depainteth
that day and time. On
the other side, to pon-
der equally the rewards
that in heauen abide for
them, who in this life
seeke chiefly the setting
forth of Gods glory, &
the benefitting of their
neighbour, who bewai-
ling theyr sinnes with
true and vnfayned re-
pentance, by the hand
of faith lay hold on
Gods promises, auay-
leth not a little, to the
abā-

abandoning of sinne
and iniquitie. VWhere-
fore (gentle Reader)
in the sentences follow-
ing I haue vsed this or-
der, that those which
appertaine to the se-
cond comming of
Christ, and the punish-
ment of the vngodly
are set first, in the se-
cond place those that
shew the ioyes of the
world to come, and in
the last roome those
that teach, that by faith,
sincere repentance, and
amendment of our
liues, we may inioy that
heauenly blisse. My pe-

G tition

tition to thee is this, that thou daine to accept my labour, which if thou doe, I shall bee occasioned to iudge my trauell well bestowed, The Lord of his mercy grant, that, sith wickednes neuer more abounded, nor men neuer lesse remembred, the comming of Chrtist, vn-to iudgement, wee may heartely repent vs of our sinnes, because the wrath of God hangeth ouer our heads: and that wee may, as good Christians, liue worthy of our vocation, (liuing
fo

So as though euery one particularly should say, with that holy man S. Hierome, as often as I remember that day, euery member of my body quaketh: for whether I eate or drinke, or do any thing else, mee thinketh alwaies that dreadful trumpet 'sounded in mine eares, arise O ye dead, and come to iudgement, because the last houre is at hand. Amen.

As desirous of s by profit, as of his owne, in the schoole of Christ Iesus, R. Wol

OENIPODES.

Non ciste, sed pectori.

G 2

As though every one
 should be holy man &
 as often as I
 remember that day, e-
 very member of my
 body shall be for who
 shall come of him, or
 to any thing else, need
 think always that
 I am in the presence of
 God, and come to
 judgment, because he
 is before is at hand.

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 University of Oxford
 1662.



Se
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wi
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Sentences collected out
of the fathers workes,
which haue such agree-
ment with the former
Treatise, as that they are
not vnfit for this
place.

Of the punishments of
hell, and of the day of
iudgement.



In that terrible
howe of the
death of a wret-
ched sinner, im-
mediatly there
will come euil spirits (like
coaring lions) to snatch a-
way their pray. When sud-
den-

*Bernard in
spec. pec,*

denly that appeare the horrible places of torments, the Chaos and obscuritie of darkenesse, the dread of miserie and confusion, the terror of that fearefull mansion, where is the place of weepers, where is the place of groaners, where is the voyce of them that crie wo, wo, wo bee to vs the childzen of Enah when the miserable soule departing from the body shall heare, see, and feele these and sēblable thinges, yea a thousand times worse then may be spoken, in what (I pray,) how great, and how wondrous feare and trembling shall thees be? what tongue can vtter it, what booke declare it? what will now auaille the boasting of knowledge, the pompe of the people, the vanitie of
the

the world, the greedinesse
of earthly dignitie? what
shall then auaile the appe-
tite of ryot, delitiousnesse
of meate, exquisite drinke,
curiositie of garments,
nicenesse of the flesh, glut-
tony of the belly, superflu-
ousnesse of foode, surfet-
ting and drunkennesse, cu-
rious building of houses,
possessio of terrene goods,
scraping together of pre-
bends, hoarding of riches?
whether can these thinges
deliuer the wretched soule
of a man from the mouth
of the hydious and horri-
ble Lion, that is, from the
iawe of the cursed dragon.

When that cunning de-
ceiuer, that sonne of iniqui-
tie, that most eager enemy
of our soules, shall mise-
rably and dreadfully meet
with thy soule, how wilt
thou be able to abide the

Idem. ibid.

fearefull sight of his terrible countenance, the intolerable stink of his mouth, the brimstone-like flames of his eyes? How then wilt thou be of force to abide so great feare, of so horrible a beast? Be assured, that the feare of his dreadfull presence, exceedeth euery kind of torments, which may be devised in this world. At which the Prophet quaking betooke himselfe to prayer, saying, heare my prayer O God when I call vpon thee, deliuer my soule from the feare of the enemy. He said not from the power of the enemy, but from the feare of the enemy. But alas, my brother, if the sinfull soule bee so much, and so greatly daunted at the sight onely of Sathan, how great confusion.

fusion or how great hor-
 ror, how great affliction,
 and how great lamenta-
 tion shal he haue through
 his touching and tozmen-
 ting?

When the Lord shall be
 about to iudge the sor-
 rowfull world, it shall
 make a great noyse, and
 one kindred shal strike the
 breast to another kindred.
 The Kinges once most
 puissaunt, shall quake
 without a guard, foolish
 Plato with his schollers
 shal be brought forth, then
 Aristotles argumēts shall
 not be profitable, when
 that sonne of the poore wo-
 man which exercised a
 craft shall come to iudge
 the endes of the earth.

That iudge is neyther
 preuented with fauour,
 nor moued with pittie,
 nor bribed with money,

*Hierom. ad
 Helioc.*

*Augu. li. 3.
 de symb.*

neither will he be appeased with satisfaction, or repentance. Here let the soul deale for it selfe while it hath time, as long as there is a place for mercy, because there will be a place of iustice.

Greg. hom.
15.

In the last day of iudgment, when the heauens being opened, the Angels ministring, the Apostles sitting together, Christ shall appeare in the seate of his maiestie, all the elect & reprobate shall see him, that both the iust may reioyce without end of the g'ft of theyr reward, and the vniust euer lament, for the reuengement of theyr plague.

Ansel. de fi-
miluclini
bas mundi

On the right hand there shall be our sinnes to accuse vs, on the left hand infinite deuils, beneath the horrible confusion of hell, above

about an angry Iudge,
without the worlde fla-
ming, within our consci-
ence burning, there scarce
the iust shall be saued. A-
lacke wretched sinner,
whither wilt thou flee? It
is impossible to be hidden,
intollerable to appeare.

The ioy of the time pre-
sent must be so vsed, that
the remembrance of the
bitternes of the iudgment
to come, may neuer depart
from vs.

Greg hom.
32.

Of the ioyes of heauen.

So great is the beautie
of righteousness, so great
is the sweetnesse of the e-
uerlasting light, that is, of
the immutable wisdom, e
that although we might
not tarrie in it more then
one day, for this alone, in-
numerable yeares of this
life

*Aug. lib. de
morib.*

lif: replenished with delights and aboundance of temporal goods, were not without cause and reason to be contemned.

*Idem. li. 3.
do. symb.*

Wee can easilier tell what there is not in that eternall life, then what there is. There is not death, there is not mourning, there is not wearinesse, there is not weaknesse, there is not hunger, there is no thirst, no parching heat, no corruption, no lacke, no sorrowe, no sadnesse.

*Ide. de util.
agen. poen.*

Take haste thither, where you may liue for euer. For if you so lone this miserable and transitorie life, wherein you liue with such labour, and wherein by running, traouelling, sweating, breathing, thou scarce get things necessary for the body: how much more

more ought you to leue
the life euerlasting, where
you shall sustaine | no la-
bour, where alwaies is
great quietnes, great fe-
licitie, happy libertie, hap-
py blessednesse, where shall
be fulfilled that the Lorde
spake in the Gospell, Men
shall be like the Angels.
And that, the iust shall
shine, &c.

Temporall life compa-
red with eternall life, is
rather to be called death
then life. For the daily
fainting of corruption,
what is it els, but a cer-
taine long continuance of
death? But what tongue
can tell, or what vnder-
standing conceiue, how
great these ioyes are of
that supernall Citie, to be
in the assembly of Angels,
with the most blessed
soules to stand by the glo-
rie

*Greg. in
hamil.*

ric of the Creator, to be-
holde in presence the face
of God, to see that immea-
surable light, to feele no
pangs of death, to enioy
the gift of euer-euuring
incorruption.

Against despaire.

*Aug. in lib.
de symb.*

THe theefe acknowled-
ged, Peter denied. In
Peter there is shewed,
that no iust man ought to
presume of himselfe: in the
theefe, that no wicked man
being conuerted, should
despaire. Therefore let the
good feare, least he perish
through pride, and let not
the wicked despair throg
much naughtines.

*Idem de
util. agen.
pen.*

Let none despaire as
Judas the traitor: not so
much the haynous wic-
kednesse which he com-
mitted, was the cause of
his

his eternall destruction,
as the despaire of forgine-
nesse.

Let none distrust, let
none in the priuitie of his
olde sinnes despaire of the
rewardes of God. God
knoweth how to change
his determination, if thou
know how to amend thy
fault.

*Amb. sup.
Luc. lib. 2.*

Let no man despaire of
pardon, although about
the end of his life, he bee
turned to repentance. God
iudgeth euerie one accor-
ding to his end, not accor-
ding to his life past.

*Isido. de su.
bon. lib. 2.*

To commit some foule
offence is the death of the
soule: but to despaire, is to
descend into hell.

Idem. ibid.

Of Repentance.

If I proffer thee golde,
thou sayest not, I will
come

*Amb. in ser
de eleem.
Griciun.*

come to morrow, but at the instant thou requirest it, none prolongeth, none maketh excuse: the redeeming of our soule is promised, and none maketh hast. Conversion is neuer too late, the theefe went from the Crosse to Paradise.

*Hier. in ep.
ad Lætam
Greg. hom.
34. sup. ena*

There is greater ioy in heauen of a sinner conuer- ted, then of a righteous man that standeth: for a captaine also in warre loueth that souldier more, who being returned from flight hath valiantly slaine his foe, then him, that neuer fled, and hath neuer done any manly act. So the husbandman loueth more that ground, which after thornes yeldeth forth plentifull cozne: then that which neuer had thornes, and neuer bare a fertile graine.

graine.

In nothing to sinne is only the property of God, it is the propertie of a wise man, both to correct his fault, and to repent for his sinne.

*Amb. ep. 3
ad Simpli-
cianum.*

With God not so much the measure of time, as the measure of griefe prevaileth, not so much the abstinence of meates, as the mortification of vices.

*Hierom. in
quod serm*

Repentance is the medicine of our wound, the hope of saluation, by which sinners are salued, by which God is prouoked to mercy. The which is not weighed by time, but by deepnesse of lamentation and teares.

*Isid. li. 3. de
sum. bon.*

O repentance, what new thing shall I speake of thee? Thou loosest all thinges which are bounde, thou openest all thinges which

*Cyprian. de
land. pen.*

which are shut, thou mitigatest all aduersitie, thou healest that is bruised, thou illuminest that is con- founded, thou encouragest all that is out of hope.

*Aug. in lib.
de uti. poen.*

Be not negligent be- cause the Lord forbeareth you when you sinne, for how much the longer hee waiteth that ye amend, so much the more grievously will hee punish if you bee negligent,

*Idem de 10
chordis*

Better is a little bitter- nesse in the cheekes, then a perpetuall torment in the bowels.

Id. de poen.

Although the thiefe was pardoned in his latter end of all his sins, yet he gaue not an example to them that are baptized to sinne, and perseuere in euill. For then he was first baptized with the baptisme of the spirit, in that then first hee

professed Christ.

The sweetenesse of the apple recompenceth the sowrenesse of the roote, the dangers of the sea for hope of gaine delight vs, the hope of health allwageth the grieke of phisicke. Hee that desireth the kirknell, breaketh the nut, and hee that will be partaker of euerlasting goodnesse, repenteth.

*Hier. super
Mat.*

It is no great matter to fall in wrestling, but to lie when one is cast downe. It is not deadly to bee wounded in battle, but after the wound is inflicted, through despaire to be cured, to deny a plaister to the bile. And oftentimes we see wrestlers crowned, after often slides, and many downe-casts. We see also a souldier after many fights to bee a stout man,
and

*Chrys. in ep
ad Heliod.
Monach.*

*Aug. de spir
& anima*

and to overcome him that
discomfited him.

Behold the kingdome
of God is to be solde: buy
it if thou wilt. Neither
think of some great thing
for the greatnesse of the
price, it is worth so much
as thou hast, seeke not
what thou hast, but what
manner of body thou art.
This thing is worth so
much as thou art, giue thy
selfe and thou shalt haue
it. But I am euill, thou
wilt say, and happily it
will not receiue me, by gi-
uing thy selfe vnto it thou
shalt be good.

*Idem in so-
liloquijs.*

That repentance is in
vaine, which afterward a
fault polluteth, lamentati-
ons profit nothing, if sins
be doubled. It anaileth no-
thing to craue pardon of
euils, and anew to com-
mit euils.

Pe

Hee that knocketh his
breaſt, and correcteth not
himſelfe, ſtrengtheneth his
ſinnes, and doth not take
them away.

*Idem in
quodā. ſer.*

NAZIANZENS.

Ὅτι πρὸς ἄλλων μὴ πάγην
ὅπως γέλεις,
Τοιαῦτα καὶ σὺ μὴ δεῖ δρᾶν
ἄλλω γέλει.

*Sicubi chalcógraphus titubárit
lectór amice,
Da veniam lapso, sic petis ipse tibi.*

FINIS.

AN EPISTLE OF COMFORT,

From one Friend to another, wherein the Anabaptists error of Desperation is briefly confuted, and the Sinne against the Holy Ghost plainly declared.

Whereunto is added certaine
effectuall Prayers.



LONDON
Printed for *Iohn Helme.*

1609.

AN EPISTLE

OF

COMFORT

From one Friend to another

that, wherein the Anabaptists

error of Doctrine is fully

contested, and the same

against the truly Christian

plainly declared.

Whence it is added certain

of the well known



LONDON

Printed by J. Sturges

1703

An Epistle of comfort
from one friend to ano-
ther, wherein the Anabaptists
error of desperation is brief-
ly confuted, and the sinne
against y^e holy Ghost
plainely decla-
red.

Whereunto is added certaine
effectuall Prayers



yr, whereas it
pleased you to
require mee to
write vnto
you my mind,
concerning the true sense
and meaning of this place
of Saint Paule in his E-
pistle to the Hebrewes. It
can not be that they which
were once lightned, and
haue tasted of the heauen-
ly gift, and were become
partakers of the holy
Ghost, and hauing tasted
of

The error
of the
Anabaptists
is now
clearly
manifested

Heb. 6.

of the good word of God, and of the power of the word to come, if they fall away (and as concerning themselves, crucifie the sonne of God afresh, and make a mocke of him) that they should be renewed againe by repentance.

The error
of the No-
uatians &
now of
the Ana-
baptists.

Syr, Many in time past, and at this present day, mistaking this text and not truly vnderstanding it, both haue bene and are encombred with the No-uation's error, which is, that after man by baptisme and the holy ghost is regenerated, and hath tasted of the grace of God, and hath embraced Christ and his holy word, if he fall to sin againe, he is without remedy of saluation.

Undoubtedly this is a very damnable error, enough to bring all them
that

that are infected therewith to desperation. But albeit they ground this their error vpon this aforealleged text of Saint Paule, & certaine other texts : yet they misse the cashion, because they take this scripture too straightly, not referring it to many other places of scripture, which shew : that whensoever & how often soeuer a sinner repenteth him truly of his sinnes, and cominitteth himselfe with a sure faith vnto the mercy of God through Christ, God receiueth him again to grace and saluation.

Doubtlesse no prophecie in the scripture hath any priuate interpretation, but must needes be expounded according to the generall articles of the Christian faith and agree-

h 2 able

2. Petri. 1.

able to other texts of holy scripture, and so must this text be also.

Now truth it is: that there is almost innumerable texts in holy scripture, that most plainly doe declare: that whensoever a true repentant sinner by vnfeyned faith returneth vnto God, & asketh mercy for Christs sake, he shall undoubtedly haue it. And albeit the holy scripture is full of such places, yet here by Gods grace, I will shew and rehearse to you some of them, to giue you occasion to marke them & such like places as you shall find almost in euery leafe of the Bible.

Pro, 2-4

A iust man falleth seauen times, and riseth vpp againe. Marke the scripture saith: he riseth vpp againe.

The

The wickednesse of the wicked shal not hurt him, whēsoener he conuerteth. Note that it saith: when= soener he conuerteth.

Ezech. 33.

Let the vngodly man forsake his owne way, and the vncighteous his own imaginations and turne againe vnto the Lord, so shall hee be mercifull vnto him.

Esa. 55.

Thou disobedient Israell turne againe (sayth the Lorde) and I will not let my wrath fall vpon you.

Iere. 3.

Whiz saith the Lorde: doe men fall so, that they rise not vp againe? Or if Israell doe repent, wil not God turne againe to them?

Iere. 8.

Turne you vnto mee (saith the Lord God of hostes) and I will turne me vnto you.

Zacha. 1.

Remember from whēce

A poc. 2.

Thou

thou art fallen, and do the first worke.

Luce. 15.

Marke in the Gospell of Luke the example of the vnrchristy sonne.

Luce. 22.

Also Christ said vnto Peter: Peter I haue prayed for thee, that thy faith faile not, and when thou art conuerted, strength thy brethren.

Marke, he saith: when thou art conuerted. Lo, if you weigh these places of scripture afore alledged, and almost innumerable mo of the same sort, you shall perceiue evidently, that though a christian haue sinned neuer so oft (as who doth not daily offend God) yet whensoever he returneth vnto God by true repentance (which consisteth of inward cōrrition and a sure faith in Christ Iesus) he is assu-

assured by the word of God to recouer and recoune againe the grace, fauour and mercy of God, which through his disobedience he had worthely lost, and immediately to enjoy full, absolute, and perfect remission and forgiveness of all his sinns through Jesus Christ, in whom he repositeth all his faith, trust, and confidence of saluation. The Gospell assureth him no lesse saying: So God loued the world, that he gaue his onely begotten sonne, that whosoever beleueth in him should not perish, but haue euermore lasting life.

Iohn. 3.

Moreover, if you marke well the examples of godly men, which are registered in holy scripture, you shall playnely perceiue, that albeit they were high-

ly in Gods fauour, yet for all that, many of them had great fales, and committed very heynous offences, but they did rise vp againe returning to Gods mercy by true repentance and faith, and so recouered againe their former grace, which they through their owne folly had lost.

Aaron.

Aaron was so much fauoured of God, that by Gods calling he was made the high bishop and curate ouer his people.

And yet at the light request of the Israelites, hee let them make and worship the golden Calse contrary to his conscience, by reason whereof, both hee and they committed that most detestable sinne of Idolatrie, and yet he by true repentance and faith returning to grace was saued.

Da=

David Gods deare darling, after he had y^e knowledge of God, and had much tasted of his grace, being endued abundantly with the holy Ghost and gracious gifts from above, fell both into the sin of adultery and murder. And yet by true and unfeigned repentance, returning to Gods mercy, was accepted and received againe into Gods favour.

David,

Manasses also contrary unto his conscience: fell willingly to Idolatry, but yet he rose againe by true repentance and faith, and recovered againe the grace of God.

Manasses,

So likewise that wicked man of the Citie of Corinthus whome Saine Paul straightly charged the Corinthians to excommunicate, and exclude out

The sinfull Corinthian.
1. Cor. 5.

1. Cor. 2.

Peter.

of the holy congregation of Christian men, and that they should neyther eate nor drinke with him, because of his open and abominable crime of incest and outrageous whoredome: and yet when he declared himselfe to be truly repentant for his great and infamous sin, Saint Paul admonished them with all gentlenesse and christian charity to receiue him againe into the congregation as a christian brother, and so to esteeme him and take him.

What shall I say of Peter Christs Apostle? had not he a sure knowledge of Christ, confessing him openly before all the Apostles to be very Christ the sonne of the living God? was not hee euen then endued with the holy ghost and

Mat. 16.

& grace from above, vnto
 whome Iesus Christ said:
 Blessed art thou Simon
 the sonne of Ionas, for flesh
 and bloud hath not opened
 that vnto thee, but my fa-
 ther which is in heauen:
 And yet after all this hee
 had such a fall, that contra-
 ry to his owne conscience,
 willingly without any co-
 pulsion, threats, or im-
 prisonment: he did most
 cowardly and shamefull-
 ly forsake and deny Christ
 not without blasphemy,
 swearing that he neuer
 knew him, cursing and
 committing himselfe to the
 deuill if euer he had to doe
 with him.

What would the Ro-
 uarian and Anabaptist say
 vnto this? was it not a fall?
 could there be any greater
 sinne then this? was it not
 done of knowledge? was

1 Iohn. 5.

Mat. 26.

it not done willingly? was it not against his owne conscience? Yes doubtles, it was no lesse but against his owne conscience. But yet thanks be vnto Almighty God, it was not the sinne of blasphemy against the holy ghost, neyther the sinne vnto death, the which Saint Iohn speaketh of, for he continued not therein vnto his end, but immediately he went forth of the bishopps house and wept bitterly, very much lamenting his heynous offence, and by faith he returned againe vnto Christ, knowing his mercy to be infinite and without measure, and so he was accepted vnto grace againe, and Christ appeared vnto him (to his great comfort) after he arose againe from death to life,

life, and afterwards sending downe his holy spirit indued him with wonderful gifts of grace from above. And then Peter became a strong champion, setting forth Christ to be the onely Saviour of the whole world, preaching and openly confessing him before all men, without any feare either of the Scribes Pharisees or Magistrates.

Now good sir, lay this example of Saint Peter to this text of Saint Paule to the Hebrewes. It cannot be that they which were once lightned, &c. If they fall away, &c. that they should be renewed againe by repentance.

If a man would apply the aforesaid example of S. Peter vnto this text of Saint Paule, hee would thinke that Peter should
vt-

1

utterly haue bene cast away from Gods fauour mercy and grace. For first it can not be denyed, but that he was once lightned, that is: endued with the true knowledge of Christ to be the onely Messias & Saviour of the world.

2

Secondly, he had also tasted of the heavenly gift, which was a true faith in Christ Iesus, openly confessing the same before all the Apostles, being fully perswaded in his owne conscience what Christ was. Thirdly, that Peter was become partaker of y^e holy Ghost, & had tasted of the good word of God, it appeareth evidently by Christes sentence, saying Blessed art thou Simon, for flesh and bloud (that is man) shewed thee not that but my Father which is
in

3

in heauen. Which was,
by the inspiration of his
holy Spirit.

Finally, Peter had a tast of
the world to come. For he
did see in the mountaine
the transfiguration of
Christ, and so did James
the more, and John the E-
uangelist also. Where, in
the presence of them all
Christ was transfigured
and shewed himselfe vnto
them in the forme of a glo-
rified body, so that his
face did shine as the Sun,
and his cloathes appeared
as white as the light, there
appeared also among the
Moses and Elias. And e-
uen there the cleare voyce
of God the father of hea-
uen, was plainly heard
among them out of the
cloud, saying vpon Christ,
this is my dearly beloved
sonne, in whom I delight,
heare him

Loe,

4

Mat, 17.

Loe, all this and much more Peter both heard and saw, being almost continually in Christs company, eating and drinking with him, hearing dayly his heauenly Doctrine, preaching and teaching, seeing euery where (as occasion seru'd) his great and wonderful myracles. And yet for all this , what a great fa'l Peter had, it appeareth plainly by his denial of Christ his louing master and Sauour, and the circumstances thereof, which I touched before. But yet to make Peters fall more horrible, Christ said vnto him and vnto all other his Apostles, when he sent them forth to preach the Gospel of saluation, He that denyeth me before men, I shall deny him also before my father. Alas good Peter,

whatease standest thou in now? How doth this saying of Christ now touch thee? Remembring this saying of Christ, art thou not at thy wnes end? Is it not most certaine & true, y^e thou hast too horribly fallen after that thou haddest tasted of al these gracious gifts before reheried? Hast thou not contrary to thine own cōscience most shamefully denyed thy master & Sauour before men? Ah good soule what shall become of thee? how wilt y^e answer for thy selfe? For it seemeth here plainly, y^e both S. Paule in the afore a-leadged place to the Heb. & also Christ himselfe in the scripture afore reheried, haue giuen sentence of cōdemnation against thee. Wherefore, the Anabaptists grounding vpon these scriptures wil plain-

Heb. 6.

plainly pronounce thee to be a reprobate, and that thou art dispatched and utterly cast away from all hope of saluation. But here let vs not too lightly passe ouer, but earnestly and deeply consider, what may be said in this matter on Peters behalfe. And first it may be rightly answered, that that place of S. Paule vnto the Hebrews, maketh nothing against S. Peter, neither yet against any Christian man. how grieuously or how often soeuer he hath sinned so that he hath not utterly forsaken Christ and fallen cleane away from him.

For S. Paule saith: It cannot be that they which were once lightned. &c. If they fall away, &c. that they should be renewed by repentance.

Marke

Marke here diligently, that S. Paule saith, if they fall away. He saith not if they fall : but if they fall away, for it is not all one thing to fall, and to fall away. For Peter did fall, but did not fall away from Christ, but returned vnto him againe. An old proverbe it is: a man runneth very farre, that neuer returneth againe. All wee Christians doe daily fall, for we daily breake Gods commandements, but yet we doe not fall away from Christ, neither refuse wee him to be our Saviour, but acknowledging our manifold sinnes and offences, we daily turne vnto him againe, by true repentance, faith and amendment of life, nothing doubting of his great and vniuersall mercy towards vs. They

It is not
all one
thing to
fall, and
to fall a-
way,

A pro-
uerbe,

Who fal-
leth away
fro christ.

1. *Tim.* 1.
2. *Tim.* 4.

Mat. 10.
A good
& gene-
rall rule
to be no-
ted.

They fall away from Christ that viterly forsake him and refuse him, to be their Saviour, and neuer retarne vnto him againe to obtaine his mercy, but are become plaine apostataes, viterly forsaking the christian faith, making but a mocke of Christ, persevering in their obstinate apostacy and unbeleeffe euen to their liues end. As did Judas the traitor, Iulianus Apostata, Simon Magus, Porphyrius, Hymenens and Alexander the Coper-
smith.

Secandarily, as touching that saying and threatning of Christ, saying: He that denyeth mee before men, I shall deny him before my father, &c. It is to be considered, that all the terrible threatnings that are in the holy Scripture threatened

threatned against great sinners are threatned conditionally, that is to say: if the sinners do not truly repent and returne vnto God by faith and amendment of life, this plague or punishment or that, shall light vpon them. But if they at the preaching, reading or hearing of Gods holy word, do repent and returne vnto God, by faith and godly life, then that plague threatned shall not once touch them. Example be the Ninuites vpon whom Ionas Gods minister and preacher (or rather God by him) pronounced this terrible iudgment saying, there are yet forty dayes, and then shall Ninue be ouerthrowne. But there as the scripture saith, the people of Ninue beleened God & earnestly re-

Jon. 3.

A condition.

Luk. 22.

repented them of their great finnes, and so was the sentence of God retracted, and the Cittie saved and not ouerthrowne. So likewise this terrible sentence of Christ, he that denyeth mee before men, I shall deny him before my Father, must needs haue this condition ioyned with it, if he doth not repent, neyther returne againe, but Peter did both repent, and returne againe vnto Christ. For albeit his faith was weake and faint (as was the faith of all the Apostles) yet it was not utterly extinct: for Christ had said vnto him before, Simon, I haue prayed for thee that thy faith faile not. And in any wise take heede, and note this well, Christ saide not, hee that denyeth mee, I shall deny him,

him, though he repent and
returne, but I remember
well that Christ said, I
came not to call the righ-
teous, but sinners vnto
repentaunce. Peter there-
fore repented, and retur-
ned vnto Christ againe,
and so was receiued vnto
grace, and was saued.

Mat. 9.

¶ Therefore good Ma-
dam, in this hard text of
Saint Paule vnto the He-
brewes, way wel this con-
dition, (if they fall away)
for they onely fall away,
which commit that most
horrible crime, which is
called in the holy scripture
the sinne vnto death, blas-
phemy against the spirit,
and the sinne against the
holy Ghost, which neuer
shall be forgiven, neyther
in this world, neyther in
the world to come.

Question

But here it might bee
demaunde

Answer.

Mat. 12.

demaunded what the sinne
against the holy Ghost is,
and wherein it differeth
from all other greenous
sinnes. Whereunto I
answere, that there is dif-
ference in sinnes, it may
clearly be gathered of
Christes wordes saying,
I say vnto you, all sinne
and blasphemy shall bee
forgiuen vnto men, but the
blasphemy against the spi-
rit shall not be forgiuen
vnto men.

See, here is the matter
plainly opened by our
Saviour Christ what kind
of sinnes shall be forgiuen,
and what neuer forgiuen,
blasphemy against the spi-
rit shall neuer be forgiuen,
all other sinne and blas-
phemy shall be forgiuen.
And Christ in saying all
sinne shall be forgiuen,
compriseth both original
sin,

sinne, and also actual
sinne : moreover Christ
speaketh here of three sortes
of sinnes, the first he calleth
sinne, the second blasphemie,
and the third blasphemy
against the spirit : which
the scripture also calleth
the sinne vnto death, and
the sinne against the holy
ghost. These three kinds
of sinnes, and the difference
of euery of them, I
intend by Gods helpe
generally to declare vnto
you, so shortly as I can,
and so for this time commit
you vnto God, And
first consider well what
sinne is.

Sinne is euery wilfull
disobedience, act, or deede,
that is done contrary vnto
the Law and commandments
of God, without
murmur, grudge, or euill
speaking : eyther against
I the

Three
sorts of
sinnes,
Sinne
Blasphemie,
Blasphemie
against
the spirit.

Sinne.

the Law, commandments, or God himselfe, which is the maker and giuer of the Lawe.

As is Idolatry, superstition, perjury, swearing vnadvisedly, breaking of the holy day, dishonouring father and mother, murther, malice hatred, enuie, wrath, strife, treason, sedition, flander, whoredome, theft, and such like.

All these and such other are called, and are indeede sinne, so long as the doers of them doe neyther murmur, repine, grieve nor speake euill against God or his holy lawe, neither allowe in their conscience the thing and euill that they doe, but rather doe vtterly disallowe, accuse, and cōdemne in their own conscience those their owne

owne damnable acts as c-
nill and detestable.

The second kinde of
sinne is blasphemy, marke
it well, and consider howe
it differeth first from sinne,
and then from the sinne
against the holy ghost.

Blasphemy is more
heynous then is sinne a-
lone, for all blasphemy is
sinne, but all sinne is not
blasphemy, for truth it is
that blasphemy compri-
seth in it selfe both sinne,
& also a murmure, grudge,
reviling, euill speaking,
sunder, and reproach of
God and godlinesse, but it
is alway coupled with ig-
norance and vndelete,
and proceedeth not of such
obstinate malice as conti-
nueth to the end of the life,
as doth the sinne against
the holy Ghost. In this
sinne of blasphemy, Saint

Blasphe-
my.

2. Tim. 2

2. Iohn. 5

Paule offended before his
 conuersion vnto the faith
 of Christ Iesu. For thus
 he speaketh of himselfe, be-
 fore I was a blasphemers,
 and a persecutor, and a
 tyrant, but I obtayned
 mercy, because I did it ig-
 norantly in vnbeliefe. Lo,
 here it is plaine and eni-
 dent, that this blasphemy
 though it be a great offence,
 yet it is remissible, and for-
 giueable, and is not exclu-
 ded from grace and mercy,
 because it proceedeth of ig-
 norance and not of know-
 ledge, nor of obstinate ma-
 lice, that doth endure to the
 liues end, neyther is it the
 sinne vnto death, and there-
 fore we may lawfully pray
 for such blasphemers, As
 Saint Iohn saith, if any
 man see his brother sinne
 a sinne not vnto death, let
 him aske, and he shal giue
 him life.

In

In this simple blisphemy
 (for so wee may call it) ma-
 ny of the Jewes offended,
 takinge Christ to be no-
 thing lesse then the sonne
 of David, or Messias, be-
 cause his parents were ve-
 ry poore, and himselfe sup-
 posed to be but a poore
 carpenters sonne, which
 bare but a simple port in
 the worlde, yea and some
 of them that crucified
 Christ, were overwhel-
 med in this simple blas-
 phemy, and therefore
 Christ prayed for them,
 saying, father forgive them
 for they know not what
 they doe. So Peter in his
 sermon excused the crucifi-
 ers of Christ saying, now
 deare breethren I knowe
 that you haue done it
 through ignorance &c. Re-
 pent you therefore and re-
 turne, that your sinnes
 I may

Luc. 23.

Act 3.

Act 7.

may be done away.

So did Saint Steuen also pray for his persecutors whome before hee called stifnecked, aduersaries, of the holy ghost, traitors and murderers of Christ, doubtesse he would not haue prayed for them so earnestly, vnlesse their sinnes had bene forgieuable, and therefore their sin and offence was no more but simple blasphemy.

The third kind of sin, is blasphemy against the spirit.

Blasphemy against the spirit.

They commit blasphemy against the spirit, or sin against the holy ghost, which wilfully, vpon knowledge, and aduisedly, contrary to their owne conscience doe deny, forsake, impugn, flaunde, reuile, and persecute, the plaine, open, manifest, and knowne

knowne truth, flily, maliciously, and obdurately persecuting, and continuing without vnfeigned repentance, in that their willfull blindness and obstinate malice so long as they liue in this world, as did Pharaoh, Saule, Herod, Iudas the traytor, Iulianus Apostata, Porphirius, Hime-neus, and Alexander the copper-smith with other.

But marke this diligently, that we cannot (as farre as I can perceiue) certainly iudge of these blasphemers against the spirit, before the time of their departure out of this present life: because we cannot certainly knowe, whether at the end of their life they can repent and by faith returne and take holde of the mercy of God or not.

Coniec-
tures are
vncer-
taine.

Luc. 23.

W^e may coniecture, but we can not (as I suppose) certainly define of them. Let vs consider, that the theefe that hung on the right hand of Christ, even at the last houre repented, and with a strong & faithful prayer committed himselfe wholly vnto the mercy of Christ and was saved. In consideration whereof, let vs thinke it to be our bounden duty (as the prophets, Christ and his Apostles did) to reuoke, and call backe again open sinners and blasphemers to earnest repentance for their owne sinfullnesse, and to haue a sure trust in the mercy of God, and in the merit of Christs passion and death, though they be euen at the departure out of this present life. for it is neuer too late so long

long as life lasteth. Let vs
therefore with all feruent-
nesse call vpon them and
exhort them in any wise
with a good courage, and
a sure and vndoubtful faith
aske, call and cry for Gods
mercy, for his sweet sonne
our Saviour Iesus Christ
his sake, and vndoubted-
ly they shall haue it. For
since the beginning of the
world hitherto, was there
nener one that in faith as-
ked mercy heartely, but he
had it, through the grati-
ous goodnesse of our a-
foresaid most mercifull sa-
uiour Iesus Christ, vnto
whome with the Father
and the holy Ghost be all
honour, laude, and praise
world without end Amen.

Yours at commaund to his
power. T. C.

*Giue all the honor laud and praise
to God onely.*

1. Tim. 1. 2

TO THE HONORABLE SENATE
OF THE UNITED STATES
IN SENATE,
JANUARY 18, 1891.
REPORT
OF THE
COMMISSIONERS OF THE
LAND OFFICE
IN RESPONSE TO A
RESOLUTION PASSED
BY THE SENATE
MAY 1, 1890.
WASHINGTON:
GOVERNMENT PRINTING OFFICE:
1891.

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The prayer of Daniel turned in-
to metre and applyed vnto
our time. *Daniel*, IX.

O Lord thou high and fearefull God
By whom all things do moue
Thy mercies great are sure to such
As thy precepts doe loue.

We sinfull men haue sore transgrest,
Against thy lawes deuine
Full frowardly we haue fled backe
From these precepts of thine.

Thy Prophets deare to speake were prest
In setting forth thy name.
Both rich and poore as bold were bent
For to gainesay, the same.

To thee therefore thou Lord of hostes
All iustice doth belong
To poure on vs such shame and grieve
In this we haue no wrong.

Our shame is great and due to all
Our flight is but in vaine.
To tread strange lands our sin hath sought
Our shame doth still remaine.

But

But though such shame a reward iust
To all in common be
Yet mercy Lord and to forgiue
Doth still belong to thee.

Indeede(O Lord)as for our selues
No lesse confesse wee can.
But that thy lawes wee set at nought
Much lesse haue kept them than.

Thy Prophets spake wee would not heare
Ne of thee stand in awe.
Strange plagues from time to time we felt
For breaking of thy lawe.

The force whereof so fiercely bent
Was such as hath not bene.
For all the plagues in Moses lawe
Fell on this Realme for sinne.

And yet to thee who made his sure
His path way so to guide.
That flying vice might learne thy lawe
And therein to abide?

Wwerefore thou sawest all would not helpe
And couldest not hold thine hand.
But haste thy curse which now doth fall
Vpon this sinfull land.

For

For as thou art a righteous God,
Thy workes doe soe appeare.
Consuming such as scorne doth take
Thy louing voyce to heare.

But yet (O Lord) thou broughtest forth
Thy flocke from Egypt land.
Whereby thy name was largely spread
So now stretch forth thine hand.

But we haue sinned more then they
Oh Lord yet stay thy rod.
As for this land was sometime thine
And thou also our God.

Our sinnes and eke our fathers faultes
This day to passe hath brought.
That all which border vs about
They set vs cleane at nought.

Now then (O Lord) hide not thy face
Oh heare thy seruants cry.
Behold thine house sometime full rich
How wast it doth nowe lie.

Thy truth is fled, thy flock fast bound
As sheepe led to be slaine.
Thy foes preuaile and prosper much
Though mischief they maintaine.

And

05

And wilt not thou thy foes confound
That thus thy workes reprove.
At least yet for thy great names sake
Their vile intents remoue.

For why, as for our owne deserts
We can no such thing haue.
It is for thy great mercies sake
That we such thinges doe craue.

Forgiue vs Lord, intreated be
To heare vs make no stay:
We beare thy name, it is thy cause.
Oh Lord make no delay.



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A Prayer against
Despaire.

O Eternall God,
most louing and
gratious father
in Iesus Christ,
who art alwaies praysed
and magnified by thy
childzen, in theyr great
deliuerances and preser-
uation from their perils
and daungers: but espe-
cially when they per-
ceiue themselves freed
from y^e power of Satan,
death, and hell: from the
which

which no creature can
saue and deliuer them,
but thou onely O Lord:
And because no chaine of
the deuill, or euill temp-
tation, is more strong to
fetter the body and soule
of man, then despaire:
which is a wilfull forsa-
king of faith and confi-
dence in thee O God: it
arising & springing from
fear and doubt: as if thou
wert not faithfull in thy
promises, or able in thy
power to preserve vs:
Helpe Lord I beseech
thee, and free and deliuer
me thy poore seruaunt,
from this temptation &
thraldome of Satan: and
soe strengthen (I humbly
pray thee) my faith and
con-

Prayers.

confidence euer more in thee, that in al my perils, necessities, wants, sorrowes and grieve in this world, I may haue a strong and stedfast hope in thee, whereby I may overcome, repell, and keepe backe, the dangerous and subtile suggestions of Satan, the world and the flesh: to thy great glory and praise, and my eternall and unspeakable comfort, through Iesus Christ my onely Lord and Saviour Amen.

¶ A Prayer for the Morning.

O Lord thou which conerest the night with

Prayers.

with darkenesse, and caus-
sest man therein to take
his rest, and by euery day
and night doest shew thy
great glory in the hea-
uens, and also thy wis-
dome and power by go-
uerning and preserving
all thy creatures vpon
the earth: O Lord I thy
poore seruant and crea-
ture, doe most humbly
thanke thee from the bot-
toms of my heart, for my
sweete and comfortable
rest this night past, and
for watching ouer me by
thine eye of prouidence,
and keeping both my bo-
dy and soule by thy grace
from sinne and death: be-
seeching thee, O Lord
God my father, Saviour
and

Prayers.

and comforter: to blesse,
to sanctifie, direct and
preserue me in this thy
new day, and that I may
become a new creature
vnto thee O God, in holi-
nesse and righteousnesse,
labouring faithfully and
painfully in my calling:
that so my laboures this
day may be sanctified
and blessed vnto mee and
mine: and that I may
shew forth thy praise in all
my waies; and declare
my loue and charity vn-
to men in all my works:
that after the dayes of
this my life and pilgri-
mage finished and ended
here in this world: I may
liue with thee for ever in
the world to come, through
Jesus

Prayers.

Iesus Christ my Lorde
and Sauour, who liueth
and reigneth with thee
and the holy Ghost, euer
one God world without
end. Amen.

¶ A Prayer for the
Euening.

O gracious and mer-
cifull God, I am
most bound vnto
thy heauenly Maiesty: for
my preservatiō this day,
because I and al men, are
continually subiect vnto
all dangers and perils,
griefes & sorowes, sick-
nesse and death: yea we
lie open (vntles thy grace
and might doe defend vs)
vnto the temptations &
ty:

Prayers.

tyranny of the world, the
flesh, & the deuill: which
daily seek and desire our
hurt and confusion, both
of body & soule for euer.
Wherefore O gracious
and euerliuing God, as
thy right hand and sa-
uing health, hath bene
with mee this day, and
thou hast directed, bles-
sed, and comforted mee,
thy poore seruaunt in all
my wayes and labours,
for the which I most hū-
bly thank thee: so I most
earnestly entreat thy Ma-
iesty: in thy loue and mer-
cy for Christ Iesus sake,
to keepe mee and al mine
in safety this night, and
to couer vs vnder the sha-
dow of thy winges from
all

Prayers.

all perils and dangers
whatsoever, and that our
soules as well as our bo-
dies may take their sweet
and comfortable rest and
ioy in thee: and likewise
that thou wouldest gran-
that whensoever thou
shalt knocke at the doore
of our hearts to call vs
vnto thee O God: we
may with the wise Vir-
gins be watchfull, & haue
oyle in our lamps, that
we may be receiued into
eternall rest: through Je-
sus Christ thy deare sonn,
and our onely Saviour:
Amen.

FINIS.



